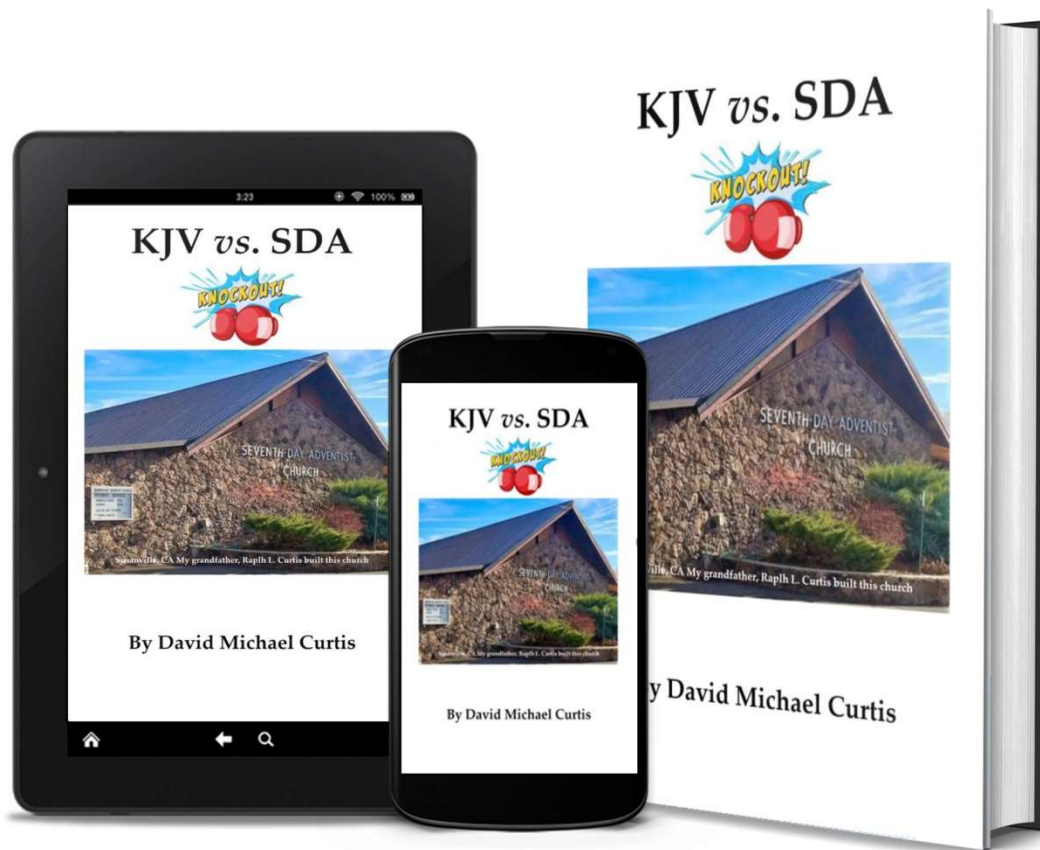




KJV *vs.* SDA

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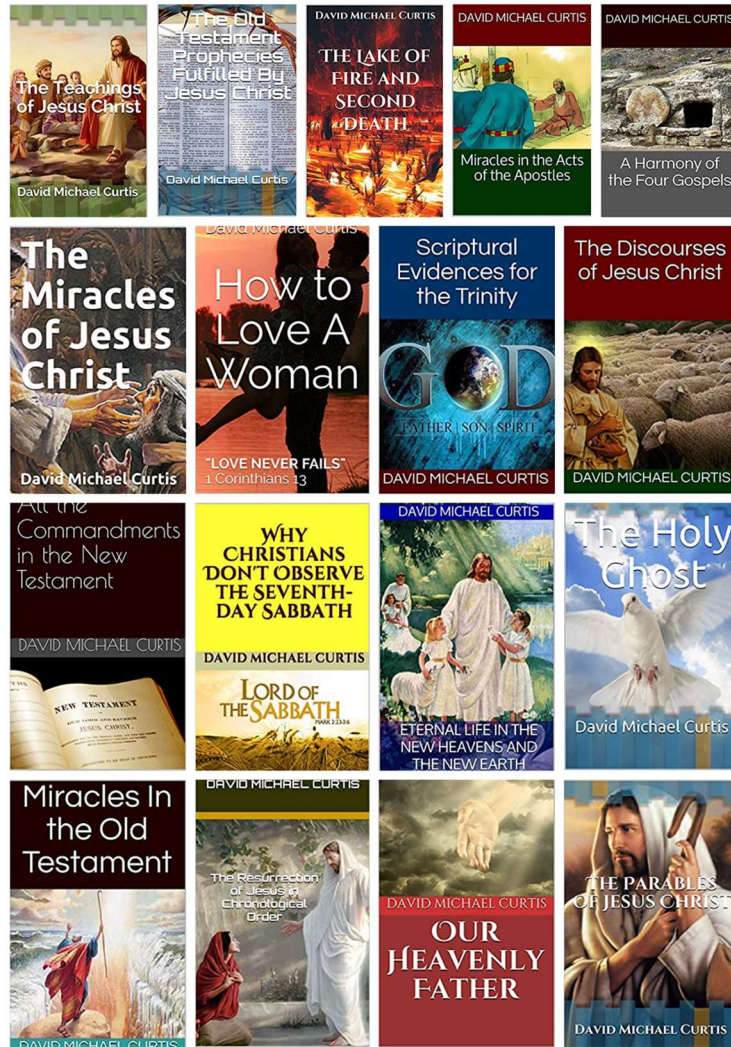
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About the Author, *David Michael Curtis (1974-Present)*



I am a sinner saved by God's grace. I have been baptized, and I confess that Jesus Christ is the Son of God. I trust in Jesus Christ for the forgiveness of my sins and the gift of eternal life.

I was born in Roseburg, Oregon. I became a Christian at age 19 in 1993. Over the next seven years, I wore out the bindings of eleven KJV Bibles. Using my own money, I conducted my first evangelistic crusade in 1999. I taught the Bible on the radio five days a week on K.O.R.E. Springfield, OR (2000-2002). I sold KJV Bibles and children's character-building books door to door in Washington, Oregon, California, Texas, Kansas, Georgia, Tennessee, and New York (1999-2007).

I was a volunteer chaplain for a maximum-security prison in Northern California (2005-2007). Since 2001, I have owned/managed 75+ Christian websites. From 2008 to 2010, I was the General Manager for Harvestime Books (an international Christian publishing house). I have also served the church as an elder, a new believer's class teacher, and a vacation Bible school teacher.

A Helpful Illustration Describing this Topical Bible Study eBook

The tallest trees in the world are the Redwoods in Northern California. The Redwoods share a single network of roots; this root system connects **all** the Redwoods trees. This means the Redwoods Forest is also the largest single-living organism in the world.

Imagine that each doctrine of the Bible is a giant Redwood tree supported by 30-40 roots (Bible verses). Examine the neighboring doctrines that share a root system (Bible verses) with that doctrine. Understand that under its surface, all the doctrines are connected by one massive root system within the Bible. My books *show how the various doctrines interconnect and share the same roots, supporting and depending on each other.*

My books use the Bible as its own interpreter, providing all the verses on whichever doctrine is being studied, topically arranged, without commentary. Christ is the only Teacher you need. He promised that you would know the truth, and the truth would set you free.



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Who do you think you are? How dare you write this book!

Sadly, for 17 years, I was in a Christian cult: Four generations of my family have been members of the Seventh-Day Adventist church. Both sides of my family tree have built Seventh-Day Adventist churches. One is in Susanville, CA (built by Grandpa Curtis), and the other is in San Luis Obispo, CA (built by Grandpa Harper).

After discovering that my family's generational beliefs were unbiblical, I re-evaluated everything I believed forty hours a week for eighteen months. After 300+ Bible studies and writing articles for each of them, I renounced my membership in the Susanville, CA Seventh-Day Adventist church in 2011, where I had been ordained as an elder and where all my uncles and cousins had attended for decades.

I had formerly been taught to believe that the Seventh-Day Adventist church was the 'remnant church.' So, after 2011, I embarked on a decade-long search to find the 'real church.' I took this search seriously. My research into each denominational church led to shocking conclusions. Although each church, at its core, taught the gospel, and 99% of each church's teachings were wholesome and good, they also contained what the Bible warned as 'doctrines of devils.'

Everyone is aware of this problem, realizing there are doctrinal differences within the denominational churches. Still, they **dismiss them as secondary doctrines that are not salvational issues that should be overlooked**. In the name of unity, they preach, "Let's look past our differences and unite on Christ!"

Do not be deceived; there are no secondary doctrines. There is the truth, and there are counterfeits that the Bible calls 'doctrines of devils.' Jesus warned us to beware of false prophets and to beware of the leaven (the doctrines) of the religious leaders. Paul warned that a little leaven leavens the whole lump.

My decade-long journey of examining one church after another led me to conclude that each church had corrupt doctrines that rendered the gospel it professed to believe void. I treasure the gospel. My church had not taught it to me; I had to search for it for many years. I was not about to diminish the gospels' worth by passively sitting in a pew listening to ministers preach errors and condoning their teachings by paying them to preach them. I tried visiting several churches, but each time they taught things I knew were unbiblical, it drove me nuts; I couldn't listen to it.

I have written over six dozen topical Bible study eBooks, trying to convey what I have learned. All of them can be summarized in one sentence:

The only gospel that can save us on Judgment Day requires 1. faith, 2. repentance, and 3. baptism, and *all* denominational churches have divergent doctrines that undermine one or more of these three essential doctrines of the faith once delivered to the saints.

House churches are the only example of churches in the Bible.

Today, I do not identify with any church denomination. Why not? **House churches are the only example of churches in the Bible.** So, I will not be trying to convince you to jump out of one church denomination into another. I equally reject them all. Today, I'm a KJV Christian, nothing more and nothing less. This means my beliefs can be held accountable or challenged by anyone from any church, so long as they use the KJV Bible as their only evidence to try to persuade me.

But you must know the rules that I play by; otherwise, you won't be able to convince me to change my mind. So let me be more specific: Doctrinally speaking, I am a **Topical Bible Student** who uses the KJV Bible. In other words,

I must have all the verses on the topic before me and must-see harmony throughout all of those verses before reaching my conclusions.

So here are the rules:

1. No Appeals to Authority:

I do not care what the Watch Tower Society (Jehovah's Witnesses) teaches any more than I care about Ellen G. White (Seventh-day Adventists), Joseph Smith (Mormons), or the Pope (Roman Catholicism). I equally reject them all. I only regard the Holy KJV Bible as the Word of God. So, quoting anything outside the KJV Bible will be useless in terms of persuading me. Consider this a common sanctuary for us both because I will not use anything other than my KJV Bible to try to persuade you, too. The Protestant Reformation called this "Scripture Alone."

The over 700 topics explored within my books and documents available on the "**Topical Bible Studies (KJV)**" on **Google Drive** present **every scripture in the Bible on each topic**. As Christ's disciples, we must submit to the authority of the Holy Bible rather than to human authority when they are not in agreement. During Christ's temptation in the wilderness, Jesus said we must live by every word of God. Paul refers to this as putting on the full armor of God.

Before reaching any conclusions, we must examine *all* the verses on the topic and find *harmony* throughout them.

2. No either-or fallacies.

3. No cherry-picking.

The 'either-or logical fallacy' Pits One Doctrine Against Another.

Jehovah's Witnesses denial of Christ's deity pits Doctrine #1 against Doctrine #2

Doctrine #1: The Human Nature of Christ

Matthew 1:1-17; Romans 1:3-4; Hebrews 4:15; 1 Timothy 2:5; Hebrews 2:17; Galatians 4:4-5; 1 Corinthians 15:21; Romans 6:15,19; Matthew 1:18; Luke 1:31; Matthew 1:16; 2:2; Luke 2:7,11; John 1:14; Hebrews 2:14; Matthew 26:38; Luke 23:46; Acts 2:31; Luke 2:21,52; 19:41; John 11:35; Matthew 4:2; 21:18; John 4:7; 19:28; Matthew 8:24; Mark 4:38; John 4:6; Isaiah 53:3-4; Matthew 26:67; Luke 22:64; 23:11; Matthew 27:26; John 19:1; Psalm 22:16; Luke 23:33; John 19:30,34; Matthew 27:59-60; Acts 3:15; 2 Timothy 2:8; Acts 3:22; Philippians 2:7-8; Hebrews 7:26,28; 1 John 3:5; 1 Peter 2:22; Hebrews 4:15; John 18:38; 8:46; Luke 24:39; John 20:27; 1 John 1:1-2; Genesis 3:15; Isaiah 7:14; Jeremiah 31:22; Luke 1:31; Galatians 4:4; Genesis 22:18; Galatians 3:16; Hebrews 2:16; 2 Samuel 7:12,16; Mark 10:47; Acts 2:30; 13:23; Romans 1:3; Matthew 8:20; 16:13; John 4:2; Mark 6:3; John 7:27; 19:5; Acts 2:22; 1 John 4:3; 2 John 7

Doctrine #2: Jesus Christ is the LORD (JEHOVAH)

Exodus 3:14; Mark 6:50; John 6:20; 8:58,24,28; 9:9; 13:19; 18:5-6,8; Isaiah 40:3; Matthew 3:3; Psalm 24:7,10; 1 Corinthians 2:8; James 2:1; Jeremiah 23:5-6; 1 Corinthians 1:30; Psalm 97:9; John 3:31; Isaiah 41:4; 44:6; 48:12-13; Revelation 1:8,11,17; 22:13; Zechariah 13:7; Philippians 2:6; Isaiah 6:1-3; John 12:41; Isaiah 8:13-14; Romans 9:33; 1 Peter 2:8; Psalm 23:1; John 10:11,14; Isaiah 40:11; Hebrews 13:20; Proverbs 16:4; Colossians 1:16; Malachi 3:1; Mark 1:2; Luke 2:27; Hebrews 8:6; Isaiah 9:6; Joel 2:32; Acts 2:21; 1 Corinthians 1:2; 12:3; Romans 10:9-13; Psalm 102:24-27; Hebrews 1:8,10-12; Hosea 1:7; Titus 2:13; Isaiah 43:3,11; 45:21; 49:26; 60:16; Hosea 13:4; Luke 2:11; Philippians 3:20; Psalm 45:6-7; Jeremiah 10:10; 1 John 5:20; John 1:1; Ecclesiastes 12:14; 1 Corinthians 4:5; 2 Corinthians 5:10; 2 Timothy 4:1; Isaiah 7:14; Matthew 1:23; 1 Timothy 6:15; Revelation 1:5; 17:14; 19:16; 1 Samuel 2:2; Acts 3:14; 1 Corinthians 15:47; Genesis 2:3; Matthew 12:8; Acts 10:36; Romans 10:11-13; Matthew 26:63-67; John 1:14; 3:16,18; 1 John 4:9; Acts 20:28; John 10:30; 12:45; 14:7-10; 17:10; 14:16; 15:26; 5:23; 16:15; 5:17; 1 Thessalonians 3:11; 2 Thessalonians 2:16-17; Proverbs 30:4; Matthew 11:27; Isaiah 40:28; John 1:3; Colossians 1:16; Hebrews 1:2; Nehemiah 9:6; Colossians 1:17; Hebrews 1:3; Colossians 2:9; Hebrews 1:3; John 5:21; 6:40,54; 2:19; 10:18; Isaiah 9:6; Micah 5:2; John 1:1; Colossians 1:17; Hebrews 1:8-10; Revelation 1:8; Matthew 18:20; 28:20; John 3:13; Psalm 45:3; Philippians 3:21; Revelation 1:8; John 16:30; 21:17; 1 Kings 8:39; Luke 5:22; Ezekiel 11:5; John 2:24-25; Malachi 3:6; Hebrews 1:12; 13:8; Colossians 3:13; Mark 2:7,10; Jeremiah 3:15; Ephesians 4:11-13; Isaiah 54:5; Ephesians 5:25-32; Isaiah 62:5; Revelation 21:2,9; Acts 7:59; 2 Corinthians 12:8-9; Psalm 2:12; 1 Peter 2:6; Jeremiah 17:5,7; Revelation 5:9; Titus 2:14; Ephesians 5:27; Jude 24-25; Romans 6:11; Galatians 2:19; 2 Corinthians 5:15; John 20:28; Genesis 17:1; 48:15; 32:24-30; Hosea 12:3-5; Judges 6:22-24; 13:21-22

All Christians affirm the human nature of Christ and always have acknowledged the human nature of Christ. So, imagine a team of Jehovah's Witnesses in my living room, turning the pages of their fake New World Translation bibles and encouraging me to look at each of them. Well, my response to each verse is Amen! I believe the verses the Jehovah's Witnesses desperately want to bring to my attention. Why? **I affirm that Christ was 100% human! Amen!**

However, the humanity of Christ does not cancel or make void everything else the Bible teaches about Christ. Such an absurd conclusion, asserted by the Jehovah's Witnesses, is an 'either-or logical fallacy.' It's a clever trick used by Jehovah's Witnesses from house to house for more than a century, but that is all that it is. It is a magician's trick.

It is not truly a Bible study. Rather, it is a method used to trick you into doubting what the Bible says about the other doctrines concerning Christ. I remind the reader that unbelief in Christ will cause you to forfeit eternal life. This book will present every verse on the various topics it presents. This is not an either-or scenario. *We must believe everything the Bible teaches.* **Do not try to interpret the Bible; rather, read the Holy Bible like a child, with the goal of believing everything it says.**

Cherry Picking Fallacy, the Fallacy of Incomplete Evidence.

The [Cherry Picking Fallacy](#), also known as the [fallacy of incomplete evidence](#), occurs when someone selectively presents individual cases or data that seem to confirm a particular position while [ignoring](#) a significant portion of related and similar cases or data that may [contradict](#) that position. Below is an example of the [Cherry Picking Fallacy](#),

A very popular belief in Christianity is based on Incomplete Evidence.

2 Corinthians 5:6-8; Philippians 1:23; Luke 16:22-24; 23:43

Here are all the verses in the Bible on the same topic.

Genesis 2:7; 3:4; 25:8; Exodus 7:11; Deuteronomy 31:16; 1 Samuel 28:3-25; 1 Kings 2:10; 11:21,43; 14:20,31; 15:8,24; 16:6,28; 22:40,50; 2 Kings 8:24; 10:35; 13:9,13; 14:16,21-22,29; 15:7,22,38; 16:20; 20:21; 21:18; 24:6; Job 4:17; 14:12,21; 17:13; 27:3; Psalm 115:17; 146:4; Ecclesiastes 9:5-6,10; 12:7; Ezekiel 18:20; Daniel 2:2; Matthew 9:24-25; 13:43; 22:30; Mark 5:39-42; 12:25; Luke 8:49-56; 20:36; John 5:28-29; 11:11-14,23,26-27,34,39,43-44; 20:17; Acts 2:29,34; 5:2,29; 16:16-18; 1 Corinthians 15:3-4,50-55; 2 Corinthians 5:1-8; Philippians 1:21-24; 1 Thessalonians 4:13-18; 1 Timothy 6:15-16; 2 Timothy 4:6-8; James 2:26; 2 Peter 3:10; 1 John 3:2; Revelation 12:9; 16:3,14; 21:4; 22:12

It's the Holy Spirit's job to persuade.

It's the Holy Spirit's job to persuade. It's my job to present the case from Scripture. Work out your salvation with fear and trembling. If you choose to stop reading at this point, then I will kick the dust off my feet as a testimony against you on the day of Judgment. Sound harsh? This isn't a game. The Bible is a sharp two-edged sword. It divides everyone into two camps: the saved and the lost.

Jesus of the Holy Bible is the most loving person in human history, but he is also the most terrifying. Which do you want to meet with on the Great Day of God almighty? If you want His salvation and eternal life, you must believe in Him. The Holy Spirit will help you believe in him. Are you asking, "What must I do to be saved?"

Call out in the name of Jesus and confess that Jesus is the LORD.

God has people in every denominational church.

I believe God has people in the Roman Catholic, Seventh-day Adventist, Baptist, Methodist, and Pentecostal churches. Over the years, I have met some very good people who genuinely loved God and others in each of these churches who made very big impacts on my life.

My books examine these churches' doctrines, **not** the people who believe in them.

I was in a cult for 17 years. I know firsthand what it's like to believe a lie strongly. I am writing this book because if I were in the Seventh-Day Adventist church, which has a mixture of sound doctrine and doctrines of devils and couldn't distinguish which were which, I would wish someone had written this book for me. Starting on this page, it's between the Holy KJV Bible, you, and God. I hope we can meet in the New Jerusalem.

Sincerely,

David Michael Curtis

An Introduction to KJV vs. SDA

THE TYPES AND SHADOWS OF CHRIST'S DEATH ON THE CROSS.

I came not to call the righteous, but sinners to repentance. Luke 5:32

THE LAMB: Christ's Death on the Cross is Good News (the Gospel).

To be forgiven of sin and granted eternal life, you must individually make an offering to God, of Christ, the lamb, without blemish given for our sins. Warning: **If you offer anything besides the lamb, God will not respect your offering.** In Genesis 4, Abel offered a lamb, and God accepted his sacrifice. **Abel's lamb represents the gospel of Jesus Christ.** GOOD NEWS! While on trial, neither Annas, Caiaphas, or the Sanhedrin, who judged Christ according to the law of Moses, nor Pilate, or King Herod, who judged according to Roman Law, could find any fault in Christ. After Pilate said to the chief priests, "I find no fault in this man," thus declaring Him to be innocent of all charges, Jesus of Nazareth, God's spotless lamb, was offered up on the Cross for the sins of the world. Then, on the third day, God resurrected Christ from the dead. If you believe this wonderful, good news, may God's grace and peace be unto you. Why? Because you have been reconciled to God by Jesus Christ. God has forgiven you of all your sins and clothed you with His Son's innocent and obedient life (a doctrine called "imputed righteousness").

JUDGMENT DAY: Whose trial? Christ's Trial Before Pilate, or Your Own?

Jesus Christ, the **Lamb of God**, stood trial. The law examined him. Annas, Caiaphas, and the Sanhedrin accused Him of blaspheming. Pilate declared Him innocent. You have a choice; you can either stand before God on Judgment Day and believe in His Son as the Lamb without blemish and be forgiven and justified by God. Or you can deny Christ is the Son of God and be condemned by having your secrets examined and judged by the law.

The choice is yours. Whose trial do you choose? Christ's trial on your behalf, or your own trial before the Law of God on Judgment Day? GOOD NEWS! **God's wrath will "Passover" everyone with the blood of the lamb applied to their doorposts** (names written in the Book of Life).

The Gospel warns that everyone who offers up their own righteousness to God as an offering (like Cain) will have their lives investigated by the law, including both good and evil works. The choice is before you. The Law or Grace? Will you accept God's gracious gift and be covered with **the lamb's robe**, or would you choose the path of self-righteousness and be condemned by the law of God and cast into the lake of fire? Make your offering to God of **the Lamb (faith in Christ's death on the Cross for your sins)**. Faith in Jesus' death, burial, and resurrection is the only way to escape the wrath that is to come. Will you trust in Christ's death on the cross that he has paid for all your sins and be saved? Or will you trust in the law and in your own righteousness to save you?

THE SABBATH: "Rest" in Christ, "Stop Working" Your Way to Heaven

This shadow of the Cross teaches that you must **cease your work. Stop trusting in your own righteousness and wholly believe in the lamb of God to save you.** There is nothing you can do to save yourself.

"For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast." This verse is the foundation of the gospel within all the Evangelical and Reformed churches.

To help illustrate this foundational truth of the Gospel, imagine that you are lying on a massive rock. That rock is Christ. All you can do to lay on that rock is lie still and let gravity hold you there. That is what ceasing from work on the Sabbath teaches. Under the gospel, you must stop trying to work your way into heaven through the works of the law. Believers must rest in Christ. If we add anything from the law of Moses to the finished work of Christ on the cross, then we have another gospel. Through Jesus's death on the cross, we have forgiveness for all our sins. God freely clothes believers with Christ's righteousness (His obedience). The Sabbath was a shadow that taught New Testament believers not to trust in works to save them.

John 6:29 Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.

CHOOSE TODAY: Christ's Righteousness or Your Own?

Catholicism, Mormonism, and Seventh-day Adventism are the only three churches in the world that teach a dogma that is the core of each of these church's "gospel," called "Infused Righteousness." Whereas all the Protestant and Reformed churches proclaim the genuine gospel of "Imputed Righteousness" by faith alone. These two positions are unreconcilable. Seventh-day Adventism, at its core, is not Protestant. This book is going to give you a choice. Will you place your banner under "Imputed Righteousness" or "Infused Righteousness," Christ's Righteousness, or Your Own?

Please make no mistake about it, your eternal destiny is at stake. That is something everyone agrees about. Catholicism, Mormonism, and Seventh-day Adventism teach that you either agree with them or you will anathema. Which is precisely the position that the Protestant and Reformed churches take. In this book, we will discuss law vs. grace, which is another way of saying “Imputed Righteousness” vs. “Infused Righteousness,”

Roman Catholicism teaches that the sacraments of the Church infuse the faithful with grace that is merited by their good works. Seventh-day Adventism teaches “Sanctification through Sabbath-keeping,” that Seventh-day Adventists will have righteousness infused into them and sealed within them through habitual sabbath-keeping before an event called “the latter rain,” and that Seventh-day Adventists will be so thoroughly infused with righteousness that they will be able to live perfect and blameless lives without Christ as a mediator, just before the second coming. Seventh-day Adventism further teaches that sometime after 1844, individual cases were one by one examined by the Ten Commandments and investigated according to that law. The Seventh-day Adventists' only hope during this investigation judgment is for the Ten Commandments not to find any fault in them.

Teaching that only vegetarian, Sabbath-keeping, Seventh-day Adventists that pass this “Investigative Judgment are “accounted worthy” of the atonement on the Cross. Seventh-day Adventists believe that the blood of Jesus cannot justify them until after proving that they are worthy during an investigation by the law. Similarly, Roman Catholicism teaches salvation is unattainable without obedience to the Church's sacraments and rituals.

Roman Catholicism teaches that believing “I am saved” is a sin called “presumption.” Ellen G. White likewise teaches Seventh-day Adventists never to say, “I am saved,” Just like Roman Catholics, Seventh-day Adventists have an endless list of extra rules they must obey in order to become worthy of being saved during the “investigative judgment.” *Do you shower on the Sabbath? Do you shave on the Sabbath? Do you eat meat? Do you eat cheese? Do you go to theatres? Do you play billiards? Do you dance?* According to the extra-Biblical writings of Ellen G. White, unless Seventh-day Adventists follow every precept in Ellen G. White’s writings perfectly, they will be unworthy of the Atonement. This same theme is demonstrated throughout Ellen G. White’s writings.

Let me be clear. Seventh-day Adventism is another gospel. However, I have GOOD NEWS for Seventh-day Adventists! Are you a believer in Jesus Christ? Then your righteousness will never be weighed and measured by the Ten Commandments. Why not? Christ was already put on trial and was declared innocent on the sinner’s behalf. Please understand that what is at stake is not Sabbath vs. Sunday; rather, it is **God’s righteousness vs. your righteousness**. Seventh-day Adventism teaches that your righteousness will make you worthy when your case is examined during the 1844 “investigative judgment.” In contrast to this, the Gospel teaches that Christ has already been examined during His trial in 33 A.D. and that Jesus Christ has already been declared innocent by Pilate on your behalf (imputed righteousness).

THE BAD NEWS! If you are condemned, your secret life will be examined by the law. THE GOOD NEWS! Saint, if you are saved, then you are not going to be examined by the law! Christ was examined for you. In Leviticus 1, when the lamb was brought before the door of the Tabernacle, **the lamb was the only thing examined to ensure that it was without blemish**. During Christ's trial, Jesus, the lamb of God, was the only one examined. On your behalf, Jesus was declared innocent. Jesus is Holy, Just, and Good *enough* for you. You do not have to fear the law anymore. Through faith in the blood of Jesus, you can have the Atonement right now. Today is the day of your salvation. Not because you are worthy but because God loved you and His Son died for you. The Ten Commandments can no longer accuse or condemn you. Christ was born under the law to redeem them that were under the curse of the law.

THE LAW: The Ten Commandments are Bad News (not the Gospel).

The Ten Commandments accuse and condemn all mankind, marking everyone as worthy of death. The Tables of Stone will convince the whole world it is guilty before God. During the judgment, the Law will shut the mouths of every self-righteous man who thinks himself deserving of heaven based on his own merit. The gospel warns that Jesus will weigh the secrets of every self-righteous man by the law. On Judgment Day, the Ten Commandments will have a perfect record, "batting one thousand," accusing and proving the guilt of 100% of those that are condemned, demonstrating why each one that perishes in the Lake of Fire deserves that fate. Jesus Christ is the only man in history that stood innocent before Mt. Sinai.

THE ROYAL LAW: The Gospel of Jesus Christ is not a Lawless Covenant.

Question. Does that mean Christians can lie, steal, kill and commit adultery? Answer. Do not worry, **No! Christ's followers are not allowed to lie, steal, kill, or commit adultery!** *Christ's followers are commanded to teach the whole world to obey all that Christ commanded. If you love Jesus, keep His commandments!*

Matthew 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you alway, *even* unto the end of the world. Amen.

FORGIVENESS: Past Sins are Blotted Out. Future Sins are not Imputed (Recorded).

In Roman Catholicism, baptism blots out all sins and gives the infant a clean slate. The problem arises when we consider how the Church deals with **future sins**. Roman Catholicism teaches there are three different types of sins. **1. Original sin** (Adam's), **2. Venial Sin** (this type of sin increases time in purgatory), and **3. Mortal sin** (this type of sin will send Roman Catholics to Hell). In Roman Catholicism, **unconfessed venial sins add to the Roman Catholic's total time in purgatory**. In Roman Catholicism, total time in purgatory is reduced through penance, and through venerating relics, and purchasing indulgences.

Martin Luther rejected Roman Catholicism. Martin Luther taught that the gospel is something called “Justification.” **For Martin Luther, justification meant that Christ’s righteousness is imputed or recorded on behalf of the believer. The believer’s *past sins* are forgiven (blotted out), and God’s eternal promise is that our *future sins* will not get imputed (recorded).** In other words, **the believer’s *future sins* do not count because they are *not* recorded.**

Isaiah 54:9-10 For this *is* as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Isaiah 55:1-3 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which* is not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

Romans 4:4-8 Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom **God imputeth righteousness without works**, *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. **Blessed is the man to whom the Lord will not impute sin.**

2 Corinthians 5:17-21 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. and all things *are* of **God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation**; To wit, that **God was in Christ, reconciling the world unto himself, *not imputing their trespasses unto them*; and hath committed unto us the word of reconciliation.** Now then we are ambassadors for Christ, as though God did beseech *you* by us: **we pray you in Christ's stead, be ye reconciled to God.** For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

The moment a believer receives “justification,” the books in heaven are purged, and God promises He is able to keep our books clean and as white as snow until the Second Coming of Christ. All the Protestant and Reformed Churches *historically* believed and taught Martin Luther’s gospel of “Justification.”

In Seventh-day Adventism, Ellen G. White's book, "The Great Controversy," teaches a justification that was not possible until after 1844. The atonement of Christ's blood given on the Cross has been delayed until after each Seventh-day Adventist's case is examined during the "1844 Investigative Judgment." This false gospel teaches that a Seventh-day Adventist must first be examined by the Ten Commandments and prove themselves "worthy" before the law before they can "be saved," have the blood of Christ applied to them, and finally, receive the atonement.

Within Seventh-day Adventism, baptism blots out *past sins* and gives the Seventh-day Adventists a clean slate. However, **Seventh-day Adventism has no mechanism within its theology to deal with future sins. Within Seventh-day Adventism, the believer's future sins are still being recorded by angels in the books of heaven.** So, the question arises: when a Seventh-day Adventist sins and today's sins are freshly recorded in heaven, does their salvation turn off, and like a light switch, only turn back on again after the SDA confesses and repents?

Roman Catholicism wrestles with the same question. Roman Catholics believe that if they have committed a mortal sin and die on the way to church before they can confess to a priest, they will go to hell.

Please note that what Ellen G. White writes in this next quote is not being applied to the lost wicked but to baptized, believing Seventh-day Adventists,

"God knows and has a record of everything. Ellen White asserted, "Every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling" is entered in the books of heaven with "terrible exactness" (The Great Controversy, 482). God has an exact catalog of "every unjust account and every unfair dealing." We are held responsible not only for what we have done but "for what we have left undone," for "undeveloped characters," and "unimproved opportunities" (The S.D.A. Bible Commentary 7:987).

These two positions are opposites and are totally irreconcilable. So, which is it? Is Martin Luther right that **a believer's future sins do not count because they are not recorded anywhere? Or is Ellen G. White right that after baptism, angels continue to record the Seventh-day Adventist's sins with terrible exactness?** If Ellen G. White is right, then what happens when a Seventh-day Adventist's sins? Since a Seventh-day Adventist's sins are still being recorded with **terrible exactness**, does a Seventh-day Adventist's salvation turn off and then turn back on again after an SDA confesses his sins and repents?

No, according to Ellen G. White, SEVENTH-DAY ADVENTIST'S ARE NOT SAVED YET. *Within the EGW universe, SEVENTH DAY ADVENTIST ARE ON PROBATION.* When does a Seventh-day Adventist's probation end, according to "The Great Controversy?" Not until after *the United States passes a future National Sunday Law*, and all the faithful Seventh-day Adventists receive the "latter rain" and the "seal of God" because of their faithful Seventh-day Sabbath-keeping while being persecuted by apostate Sunday-keeping *Christians*. Until all of this happens, SEVENTH DAY ADVENTIST ARE ON PROBATION. By the way, a probation period implies that you can be fired & let go for any reason! You have no guarantee of future employment.

GOOD NEWS! Believers are not servants or employees. Christians are not on probation to see how well we can perform under the law. Believers have been adopted; we are the sons of God. Christians have citizenship in God's Kingdom right now!

Galatians 4:4-7 But when the fulness of the time was come, *God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.* and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore **THOU ART NO MORE A SERVANT, BUT A SON, and if a son, then an heir of God through Christ.**

SANCTIFICATION: A Lifetime of Sore Discipline and Stern Conflict? Or by the Cross?

WARNING. THE FOLLOWING QUOTE WAS WRITTEN BY A FALSE PROPHET:

***"Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted, nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome."** ELLEN G. WHITE, (THE SEVENTH-DAY ADVENTIST'S FALSE PROPHET),
TAKEN FROM HER BOOK, THE ACTS OF THE APOSTLES, P. 560.*

Ellen G. White's view on sanctification is legalism. Her theory that a person can cause themselves to become holy through sheer willpower, over a lifelong, through character development, and self-discipline is in opposition to how the Protestant and Reformed churches during the 16th century taught sanctification: EGW's unscriptural view on sanctification is against the scriptures, that teach **believers in Jesus Christ are sanctified (present tense) by faith: 1. believing in the name of Jesus Christ, and by 2. believing they have the Holy Spirit dwelling in them. 3. And are sanctified chiefly by believing in the one offering of Christ on the cross, which was the work of a moment, an hour, and a single day when Jesus died at 3:00 PM: April 1, 33 AD.**

- [Westminster Confession of 1646: Of Sanctification](#)
- [Baptist Confession of 1689: Of Sanctification](#)

We are (present tense) sanctified through the cross, once for all (forever, future tense).

Hebrews 10:10 By the which will **we are sanctified through the offering of the body of Jesus Christ once for all.**

***"It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome."** Ellen G. White.*

Revelation 12:11 and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

“They overcame by the blood of the Lamb,” through faith in the one offering of Christ on the Cross, not through *“sore discipline, and stern conflict.”*

1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

John 1:12-13 But as many as received him, *to them gave He power* to become the sons of God, even to them that believe on his name: **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

Them which are sanctified (present tense).

Acts 20:32 and now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all **them which are sanctified**.

QUESTION: *Why Should God Let You into Heaven?*

Make sure your only answer is **the lamb**! If you add anything to the Cross, you have another gospel. *“God should let me into heaven because I am a good person, I tithe, I don’t lie, I don’t steal, I’m a vegetarian, I keep the law of God, I am a Sabbath -Keeper, I, I, I,”* A self-righteous answer will lead to your entire life’s record being investigated by the Law, to determine whether you are truly a righteous & holy person or not. You do not want that! **Only Christ’s obedience can pass the examination of the Law.**

Romans 5:17-19 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Galatians 3:26-27 For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

Will you humble yourself, and confess that you are a sinner? Will you only boast in Christ and the Cross? *“Christ kept the law... Christ fasted forty days... Christ prayed all night... Christ was obedient even to the death of the cross.”* Will you boast in Christ’s righteousness, and rest from your own works. Will you stop trying to save yourself? Will you cease from the works of the law and rely wholly on Christ to save you?

Luke 18:10-14 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, **God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.** and the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, **God be merciful to me a sinner.** ***I tell you, this man went down to his house justified rather than the other:*** for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

What is the Gospel that Paul Preached?

1 Corinthians 15:1-5 Moreover, brethren, I declare unto you **the gospel which I preached unto you**, which also ye have received, and wherein ye stand; 2 **By which also ye are saved, if ye keep in memory what I preached** unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures**; 4 And that **he was buried, and that he rose again the third day according to the scriptures**: 5 And that **he was seen of Cephas, then of the twelve**:

The eyewitness accounts in the final chapters of Matthew (26-28), Mark (14-16), Luke (23-24), and John (18-21) are the Gospel of Jesus Christ, Mark's Gospel reflects Peter's teachings, while Luke's is based on Paul's preaching.

Each of the Apostles proclaimed the Gospel of Christ's death for the sins of the entire world, His burial, and His resurrection, in accordance with the scriptures, verbatim recorded in the four Gospels.

After the Apostles preached the gospel, they would demonstrate from the Old Testament how the events surrounding Christ's death, burial, and resurrection fulfilled the prophecies found in the Law, the Psalms, and the Prophets.

Salvation happens when a person hears the Gospel, particularly in the closing chapters of the four gospels, and comes to believe that Jesus has been raised from the dead. This belief is rooted in the understanding that His death, burial, and resurrection fulfill Scripture. Following this belief, the individual must also repent of their sins and undergo baptism.

Faith vs. The Law

The Law

Anytime you see things like "the law," "the circumcision," or the mention of "Israel" or "the Jews" in Paul's Epistles, these phrases encompass all of the following

- **Animal sacrifices**, which were the seal of the Adamic covenant.
- **Being circumcised**, which was the seal of the Abrahamic covenant.
- Keeping the **Ten Commandments**, which were the Mount Sinai Covenant, and
- **Sabbath-keeping**, which was the seal of the Mount Sinai Covenant.
- **An Earthly Sanctuary**, Solomons Temple, or Herod's Temple
- A **Levitical Priesthood** descended from Levi,
- A **High Priesthood** descended from Aaron.
- Observing **Feast Days**
- **Not eating meats that are classified as unclean.**
- **Avoiding association with Gentiles.**

The Law of Moses required strict obedience to all its precepts. **Violating even one precept was considered a violation of the entire law, and such violations warranted the death penalty.** According to this law, everyone has sinned. Jesus died for the sins of the entire world that were committed under the first covenant.

Hebrews 9:15 And for this cause he is the mediator of the new testament, **that by means of death, for the redemption of the transgressions that were under the first testament**, they which are called might receive the promise of eternal inheritance.

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

Paul argued that the Law cannot justify anyone. Salvation comes through faith, which comes by hearing the word of God, especially through hearing about the events surrounding Jesus Christ's death, burial, and resurrection, as recorded in the eyewitness testimonies found in the closing chapters of the four Gospels.

The Temple was Destroyed in 70 AD

The temple was destroyed in 70 AD, and the issues surrounding the law were effectively abolished at that time, or at least they should have been. The laws of Moses concerning feast days required an earthly sanctuary, the Levitical priesthood, and the earthly high priesthood, which became impossible to observe once the temple was destroyed in 70 AD.

Modern-day efforts to adhere to any aspect of the Law of Moses are merely human teachings and traditions that are empty. The Law of Moses required that Israel keep every precept, not add to or remove a single word from the Law.

Modern Sabbath-Keeping and Hebrew Roots Movements

For example: The Modern Sabbath-keeping and Hebrew Roots movements claim to observe the Sabbath and the Feast days. However, in their practices, they often unintentionally add to and overlook several laws connected to the observance of these Jewish Holy Days. Without the Temple in Jerusalem, it is impossible to fully adhere to every commandment related to the Sabbath and Feast Days. This is one reason why most Christians do not follow a Jewish form of Christianity.

Matthew 15:3-9 But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?** For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. **Thus have ye made the commandment of God of none effect by your tradition.** Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. **But in vain they do worship me, teaching for doctrines the commandments of men.**

Without a Levitical priesthood and the Jerusalem Temple, it is impossible to fully observe all the precepts of the Sabbath and the Feast Days as outlined in the Law of Moses. Violating the Sabbath was punishable by death. There is not a single individual, whether Jewish or Gentile, who adheres to the Sabbath and Feast Days according to every requirement in the Law of Moses. Since the destruction of the Temple in 70 AD, it has been impossible to observe these holidays in compliance with all the stipulations of the Law.

The Hearing of Faith

The issue that the early church faced over **the Law of Moses** versus the **Hearing of Faith**, helps us clarify **the Gospel of Jesus Christ**, that it is **a message centered on Christ's death for our sins, his burial and resurrection**, not a message centered on keeping holy days or any of the Law of Moses.

Romans 10:8-9 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, **the word of faith, which we preach**; 9 That *if thou shalt confess with thy mouth the Lord Jesus*, and shalt **believe in thine heart that God hath raised him from the dead, thou shalt be saved**.

We could easily get caught up with questions about the Law of Moses, but that would be vain.

Titus 3:9 But **avoid foolish questions**, and genealogies, and **contentions, and strivings about the law; for they are unprofitable and vain**.

What really matters is that we understand Salvation happens when a person hears the Gospel, particularly in the closing chapters of the four gospels, and comes to believe that Jesus has been raised from the dead. This belief is rooted in the understanding that His death, burial, and resurrection fulfill Scripture.

Galatians 3:2 This only would I learn of you, **Received ye the Spirit by the works of the law, or by the hearing of faith?**

Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, **doeth he it by the works of the law, or by the hearing of faith?**

We are surrounded by a cloud of witnesses: Moses, the Prophets, eyewitness testimonies from the Apostles, and ultimately, by God Himself, who testified that Jesus is His Son. You must choose today: do you believe in Jesus Christ, or do you reject the testimonies of God, the Prophets, and the Apostles, calling them all liars? If you deny Jesus Christ, on what grounds do you base your unbelief in the Scriptures that foretold everything about Him?

1 John 5:10 He that believeth on the Son of God hath the witness in himself: **he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son**.

These are the issues. **The Gospel of Jesus Christ is a message centered on Christ's death for our sins, his burial and resurrection.** Not the Law of Moses.

Another Gospel, and Another Jesus

2 Corinthians 11:3-4 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. **For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.**

Seventh-day Adventists "Three Angels' Gospel"

A Seventh-day Adventist may preach what they refer to as the "Three Angels' Gospel." This includes the belief that the Investigative Judgment began in 1844, that Saturday is the Sabbath, and that anyone who observes Sunday will receive the Mark of the Beast. Additionally, they teach that vegetarianism is "the right arm" of this Gospel. However, this message, which is incorrectly labeled as a gospel, does not mention Jesus's death, burial, or resurrection. This represents a different gospel and a different Jesus. Another Jesus?

Scripture

The Jesus of Scripture entered the Holy of Holies—God's throne room in Heaven—immediately upon His ascension in 33 AD. During this time, Christ presented His blood, symbolized by the sprinkling of blood on the Mercy Seat, which made atonement for the sins of the world, after which He sat down.

The Adventist Alternative Gospel

In the Adventist alternative gospel, Jesus did not enter the Holy of Holies until 1844. In this view, He is not seated; instead, for the past 180 years, He has been standing before the Ten Commandments, examining each individual to determine if they have sufficiently developed their character in order to prove themselves worthy of His sacrifice and receive atonement.

Any further explanation of the Seventh-day Adventist "three angels" alternative gospel would be unproductive and futile. Based on my experience with Seventh-day Adventists, it seems nothing will dissuade them from believing that the "three angels" gospel centers around God's judgment of the entire world based on whether everyone is observing the Sabbath. Was the Apostle Paul concerned with judging whether someone kept the Sabbath?

Colossians 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.

The Gospel that Paul preached

1 Corinthians 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

According to the gospel that Paul preached, Salvation happens when a person **hears the Gospel**, particularly in the closing chapters of the four gospels, and **believes that Jesus has been raised from the dead**. This belief is kindled by a demonstration from the Old Testament that His death, burial, and resurrection fulfill Scripture.

Would you like to explore the foundations of Christianity? Consider reading the final chapters of the four Gospels and comparing them to how Christ fulfilled the Scriptures in the Old Testament. After that, focus on repentance from sin and be baptized for the remission of your sins. It's that simple!

Jesus Christ is the Son of God

Mark 1:1. The beginning of the gospel of Jesus Christ, the Son of God;

John 20:31. But these are written, **that ye might believe that Jesus is the Christ, the Son of God;** and that believing ye might have life through his name.

“Some believed the things which were spoken, and some believed not.” Acts 28:23-28.

God Testified, “This is My Beloved Son”

Matthew 3:17. And lo a voice from heaven, saying, **this is my beloved Son**, in whom I am well pleased.

Matthew 17:5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **this is my beloved Son**, in whom I am well pleased; hear ye him.

John 1:18. No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, **He hath declared Him**.

Hebrews 1:5. For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son?

Hebrews 1:8. But unto the Son *he saith*, thy throne, o God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

Believer’s Must Confess Jesus Christ Before Men

Matthew 10:32. Whosoever therefore shall **confess me before men**, him will I confess also before my Father which is in heaven.

Luke 12:8. Also I say unto you, **Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:**

Romans 1:3-4. Concerning **his Son Jesus Christ our Lord**, which was made of the seed of David according to the flesh; And **declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:**

1 John 4:2. Hereby know ye the Spirit of God: **Every spirit that confesseth that Jesus Christ is come in the flesh is of God:**

1 Corinthians 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* **no man can say that Jesus is the Lord, but by the Holy Ghost.**

Romans 10:9-10. That if thou shalt confess with thy mouth the Lord Jesus, and shalt *believe in thine heart that God hath raised him from the dead*, **thou shalt be saved.** For with the heart man believeth unto righteousness; and **with the mouth confession is made unto salvation.**

Romans 14:11. For it is written, As I live, saith the Lord, every knee shall bow to me, and **every tongue shall confess to God.**

Philippians 2:11. And *that* **every tongue should confess that Jesus Christ is Lord**, to the glory of God the Father.

1 John 4:15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Confess, "Thou art the Christ, the Son of the living God."

Matthew 16:13-20. When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am?** And they said, Some say *that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, **But whom say ye that I am?** And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** And Jesus answered and said unto him, **Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.** And I say also unto thee, That thou art Peter, and **upon this rock I will build my church;** and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that **he was Jesus the Christ.**

Examples Of Saved People Confessing Christ

Matthew 14:33. Then they that were in the ship came and worshipped him, saying, **Of a truth thou art the Son of God.**

Matthew 16:16. And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.**

Matthew 27:54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly this was the Son of God.**

Mark 8:29. And he saith unto them, **But whom say ye that I am?** And Peter answereth and saith unto him, **Thou art the Christ.**

Mark 15:39. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly this man was the Son of God.**

John 1:34. And I saw, and bare record that this is the Son of God.

John 1:49. Nathanael answered and saith unto him, **Rabbi, thou art the Son of God; thou art the King of Israel.**

John 6:69. And **we believe and are sure that thou art that Christ, the Son of the living God.**

John 9:35-38. Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?** He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee.** And he said, Lord, I believe. And he worshipped him.

John 11:27. She saith unto him, Yea, Lord: **I believe that thou art the Christ, the Son of God,** which should come into the world

John 20:28-29. And Thomas answered and said unto him, **My Lord and my God.** Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**

Acts 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, **I believe that Jesus Christ is the Son of God.**

Acts 9:19-22. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway **he preached Christ in the synagogues, that he is the Son of God.** But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, **proving that this is very Christ.**

Jesus Made a Good Confession Before Caiaphas

Matthew 26:63-64. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, **Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

Jesus Quoted the Prophecy of “the Son of Man.”

Daniel 7:13-14. I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven,** and came to the Ancient of days, and *they brought him near before him.* And **there was given him dominion, and glory, and a kingdom,** that *all people, nations, and languages,*

should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Jesus Witnessed a Good Confession Before Pontius Pilate.

John 18:33-36. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, **Art thou the King of the Jews?** Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?* Pilate answered, Am I a Jew? **Thine own nation** and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, **My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**

1 Timothy 6:12-13. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and **hast professed a good profession before many witnesses.** I give thee charge in the sight of God, who quickeneth all things, and *before* **Christ Jesus, who before Pontius Pilate witnessed a good confession.**

2 Timothy 1:8. **Be not thou therefore ashamed of the testimony of our Lord,** nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

The Martyrs of Jesus Died Making a Good Confession.

Revelation 12:11. And they overcame him by the blood of the Lamb, and **by the word of their testimony;** and they loved not their lives unto the death.

1 John 5:5. Who is he that overcometh the world, but **he that believeth that Jesus is the Son of God?**

1 John 5:20. And we know that **THE SON OF GOD IS COME,** and hath given us an understanding, that we may know him that is true, and we are in him that is true, even **IN HIS SON JESUS CHRIST.** This is the true God, and eternal life.

Caiaphas, and the Chief Priest's, Denied Jesus was King.

Matthew 26:63-65. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, *Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* **Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.**

John 19:15. But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, **We have no king but Caesar.**

John 19:21. Then said the chief priests of the Jews to Pilate, **Write not, The King of the Jews; but that he said, I am King of the Jews.**

The Pharisees and Crowds Denied Jesus Christ was King.

Matthew 9:3. And, behold, certain of the scribes said within themselves, **This man blasphemeth.**

Luke 5:21. And the scribes and the Pharisees began to reason, saying, **Who is this which speaketh blasphemies?** Who can forgive sins, but God alone?

John 10:33. The Jews answered him, saying, **For a good work we stone thee not; but for blasphemy;** and because that thou, being a man, makest thyself God.

John 10:36. Say ye of him, whom the Father hath sanctified, and sent into the world, **Thou blasphemest;** because I said, I am the Son of God?

John 18:40. Then cried they all again, saying, **Not this man, but Barabbas.** Now Barabbas was a robber.

Acts 3:13-14. The God of Abraham, and of Isaac, and of Jacob, the **God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate,** when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

He That Denieth That Jesus is the Christ is Antichrist.

Luke 12:9. But **he that denieth me before men shall be denied before the angels of God.**

1 John 2:22-23. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. **Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.**

1 John 4:3. And **every spirit that confesseth not that Jesus Christ is come in the flesh is not of God:** and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Jesus Will Deny Those Guilty of Denying Him.

Matthew 10:33. But **whosoever shall deny me before men, him will I also deny before my Father which is in heaven.**

2 Timothy 2:12. If we suffer, we shall also reign with *him*: **if we deny him, he also will deny us:**

Denying Jesus Leads to Swift Destruction.

2 Peter 2:1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even **denying the Lord that bought them, and bring upon themselves swift destruction.**

Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and **denying the only Lord God, and our Lord Jesus Christ.**

Jude 15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

He That Believeth Not the Son Shall Not See Life

John 3:18. He that believeth on him is not condemned: but **he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

John 3:36. He that believeth on the Son hath everlasting life: and **he that believeth not the Son shall not see life; but the wrath of God abideth on him.**

Repent and Believe the Gospel of Jesus Christ.

Matthew 21:32. For John came unto you in the way of righteousness, and ye believed him not: but **the publicans and the harlots believed him:** and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

3000 Unbelievers Heard the Gospel, Repented, Believed, and were Baptized.

Acts 2:37-41. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, **Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.** For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. **Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.**

Whosoever Believeth That Jesus is Christ Is Born of God.

1 John 5:1. Whosoever believeth that **Jesus is the Christ is born of God:** and every one that loveth him that begat loveth him also that is begotten of him.

God Promised to Give a New Heart.

Ezekiel 36:26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

2 Corinthians 5:17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Ask God to Change Your Stony Heart of Unbelief.

Romans 10:9-13. That if thou shalt confess with thy mouth the Lord Jesus, **and shalt believe in thine heart that God hath raised him from the dead**, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, **Whosoever believeth on him shall not be ashamed**. For whosoever shall call upon the name of the Lord shall be saved.

After That Ye Believed, Ye Were Sealed.

Ephesians 1:13. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also **after that ye believed, ye were sealed** with that holy Spirit of promise,

This Change Cannot be Made by Will Power.

John 1:12-13. But as many as **received him**, to them gave he power to become the sons of God, *even* to them that **believe on his name**: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, **but of God**.

God Is the Only One That Can Give the New Birth.

John 3:3. Jesus answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**

John 3:5-6. Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

John 6:44-45. **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**

Ask – Receive, Seek – Find, Knock – It Will Be Opened.

Ask God to change your mind, to give you a new heart, to cause you to believe all that the Holy Bible has revealed to you about Jesus Christ.

Matthew 7:7-8. Ask, and it shall be given you; **seek**, and ye shall find; **knock**, and it shall be opened unto you: For **every one** that **asketh** receiveth; and he that **seeketh** findeth; and to him that **knocketh** it shall be opened.

John 14:13-14. And **whatsoever ye shall ask in my name, that will I do**, that the Father may be glorified in the Son. **If ye shall ask any thing in my name, I will do it.**

Create In Me A Clean Heart, O God.

Psalm 51:1-13. TO THE CHIEF MUSICIAN, A PSALM OF DAVID, WHEN NATHAN THE PROPHET CAME UNTO HIM, AFTER HE HAD GONE IN TO BATH-SHEBA. **Have mercy upon me, O God**, according to thy lovingkindness: according unto the multitude of thy tender mercies **blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions:** and my sin *is* ever before me. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. **Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.** Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. **Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.** Cast me not away from thy presence; and **take not thy holy spirit from me.** Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

The Ten Commandments are not Eternal

Exposing Ellen G. White's Lie that Teaches "Every Jot and Tittle of The Ten Commandments Has Always Existed in Eternity Past."

The Ten Commandments are the Mt. Sinai Covenant.

Exodus 31:18. and he gave unto Moses, when he had made an end of communing with him **upon mount Sinai, two tables of testimony, tables of stone**, written with the finger of God.

Exodus 34:28. and he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. and **he wrote upon the tables the words of the covenant, the ten commandments.**

Deuteronomy 4:13. and he declared unto you **his covenant**, which he commanded you to perform, even **ten commandments**; and he wrote them upon **two tables of stone.**

Deuteronomy 5:2-3. The LORD our God made a covenant with us in Horeb. 3 The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

Deuteronomy 9:9. When I was gone up into the mount to receive **the tables of stone, even the tables of the covenant** which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

There was no Law from Adam to Moses.

Romans 5:13-14. (For *until the law* sin was in the world: but sin is not imputed *when there is no law*. **Nevertheless death reigned from Adam to Moses**, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Romans 4:15 Because the law worketh wrath: *for where no law is, there is* no transgression.

Romans 2:12-13 For *as many as have sinned without law shall also perish without law*: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

The Law was not Given Until 430 Years After Abraham.

Galatians 3:17. and this I say, *that* the covenant, that was confirmed before of God in Christ, **the law, which was four hundred and thirty years after**, cannot disannul, that it should make the promise of none effect.

The Ten Commandments Weren't Given Before Mt. Sinai.

Deuteronomy 5:2-3. The LORD our God made a covenant with us in Horeb. **The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.**

The Law was Added Until Christ Came.

Galatians 3:16-19. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and **to thy seed, which is Christ.** and this I say, *that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after,* cannot disannul, that it should make **the promise** of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? **It was added because of transgressions, till the seed should come to whom the promise was made;** and it was ordained by angels in the hand of a mediator.

The Law was given to the Israelites, who were delivered from Egypt, Not to Angels.

Exodus 20:1-2 And God spake all these words, saying, I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Deuteronomy 5:15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

God spoke Deuteronomy 5:15 from Mt. Sinai.

Deuteronomy 5:22. These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. and he wrote them in two tables of stone, and delivered them unto me.

Deuteronomy 5:15 was Written with the Finger of God on the Tables of Stone!

Deuteronomy 5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. and **he wrote them in two tables of stone, and delivered them unto me.**

Under The Ten Commandments, every "Jot and Tittle" of Deuteronomy 5:15 Must be Strictly Observed.

Matthew 5:18. For verily I say unto you, Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law,** till all be fulfilled.

Deuteronomy 5:32. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

The Ten Commandments do not exist in Heaven

The 4th Commandment: Angels can't Remember how they were Delivered from Egypt every 7th Day.

Remembering the Exodus would have been impossible before the Exodus occurred. Therefore, every jot and tittle of Deuteronomy 5:15 could not have existed within a version of the Ten Commandments written in Heaven before the Story of the Exodus.

The 4th Commandment: The Sabbath was Made for Man, not Angels.

Mark 2:27 And he said unto them, **The sabbath was made for man, and not man for the sabbath:**

*The 5th Commandment: Angels don't honor their fathers and mothers,
"They Neither Marry nor Are Given in Marriage."*

Angels can't honor fathers and mothers in heaven because they do not have fathers and mothers. Angels were created, not born. They are not male or female. The sexes, male and female, were creations of God on Earth, not Heaven.

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mark 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

*The 7th Commandment: Angels Can't Commit Adultery,
"They Neither Marry, nor Are Given in Marriage."*

Angels can't commit adultery. Angels were created, not born. They were not created male and female. The sexes, male and female, were creations of God on Earth, not Heaven.

"They Neither Marry nor Are Given in Marriage."

The 10th Commandment: Angels Can't Covet their Neighbor's Wife

"They Neither Marry, nor Are Given in Marriage."

CONCLUSION: In light of these irrefutable facts, every jot and tittle of the Ten Commandments can't have **always** existed in eternity past

The Ten Commandments Will NOT Always Exist

Exposing Ellen G. White's Lie: "Every Jot and Tittle of The Ten Commandments Will Always Exist in Eternity Future"

The 5th Commandment: In the New Earth We Don't Have Fathers and Mothers to Honor
"They Neither Marry nor Are Given in Marriage."

On the new earth, we can't honor our fathers and mothers, because we won't have fathers and mothers. God is our Father, and we are all brethren.

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mark 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

The 7th Commandment: In the New Earth, We Don't Commit Adultery
"They Neither Marry nor Are Given in Marriage."

On the new earth, we can't commit adultery because there won't be males and females anymore; there won't be any sex in heaven.

The 10th Commandment: In the New Earth, We Won't Covet Our Neighbors Wife
"They Neither Marry nor Are Given in Marriage."

On the new earth, we can't covet our neighbor's wife because no one will be married.

CONCLUSION: *In light of these irrefutable facts, it is impossible for every jot and tittle of the Ten Commandments to always exist in eternity future*

The Jewish Seventh Day Sabbath Will NOT Always Be Kept

Exposing Ellen G. White's Lie: "Every Jot and Tittle of the Seventh Day Sabbath Will Always Be Kept on the New Earth in Eternity Future"

The Sun and Moon Regulate the Years, Months, and Days.

Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

The City had No Need of the Sun, Neither of the Moon.

Revelation 21:23-24 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

On the New Earth, there are no more seasons, days, new moons, or years.

There Shall be no Night There.

Revelation 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

The City of God would need seven nights each week to have seven days or a weekly cycle to keep a seventh-day Sabbath on the New Earth.

Conclusion: *On the New Earth, there are no weeks because the first day never ends.*

The Ten Commandments

There are Two Covenants. The First was Given at Mt. Sinai.

Galatians 4:21-31. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who* was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for **these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.** But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. **Nevertheless what saith the scripture? *Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.*** So then, brethren, **we are not children of the bondwoman, but of the free.**

The Mount Sinai Covenant is the Old Covenant.

Hebrews 8:13. *In that he saith, A new covenant,* he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

The Ten Commandments are the Mt. Sinai Covenant.

Exodus 31:18. and he gave unto Moses, when he had made an end of communing with him **upon mount Sinai, two tables of testimony, tables of stone,** written with the finger of God.

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Romans 5:13-14. (For *until the law* sin was in the world: but sin is not imputed *when there is no law*. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

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The Ten Commandments were a Ministration of Death.

2 Corinthians 3:7. But if *the ministration of death*, WRITTEN AND ENGRAVEN IN STONES, *was glorious*, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; **which glory was to be done away:**

The Ten Commandments were a Ministration of Condemnation.

2 Corinthians 3:9. For if *the ministration of condemnation* be glory, much more doth the ministration of righteousness exceed in glory.

Only Perfect Obedience to the Whole Law Can Justify You by the Law.

Romans 10:5. For Moses describeth the righteousness which is of the law, **That the man which doeth those things shall live by them.**

Galatians 3:10-13. For as many as are of the works of the law are under the curse: for it is written, **Cursed is every one that continueth not in all things which are written in the book of the law to do them.** But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. and the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Galatians 4:21. Tell me, ye that desire to be under the law, do ye not hear the law?

Galatians 5:3-4. For I testify again to every man that is circumcised, that **he is a debtor to do the whole law.** Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

James 2:10-11. For whosoever shall keep the whole law, and yet offend in one *point*, he is **guilty of all.** For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, **thou art become a transgressor of the law.**

The Law Made Nothing Perfect.

Hebrews 7:19. For **the law made nothing perfect**, but the bringing in of a better hope did; by the which we draw nigh unto God.

For by the Law is the Knowledge of Sin.

Romans 3:20. Therefore by the deeds of the law there shall no flesh be justified in his sight: **for by the law is the knowledge of sin.**

That Every Mouth May Be Stopped, and All the World May Become Guilty Before God.

Romans 3:19. Now we know that what things soever the law saith, it saith to them who are under the law: **that every mouth may be stopped, and all the world may become guilty before God.**

Jesus Christ is the ONLY Man Who has Ever Kept the Law.

Galatians 6:13. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

John 7:19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

Jesus Christ is the ONLY Man Who has Ever Kept the Law.

Romans 5:17-19. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of **the gift of righteousness shall reign in life *by one, Jesus Christ.***) Therefore as by the offence of one judgment came upon all men to condemnation; even so ***by the righteousness of one the free gift came upon all men*** unto justification of life. For as by one man's disobedience many were made sinners, so ***by the obedience of one*** shall many be made righteous.

Hebrews 4:15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but ***was in all points tempted like as we are, yet without sin.***

The Ten Commandments Weren't Given to Abraham, Isaac, or Jacob.

Deuteronomy 5:2-3 The LORD our God made a covenant with us in Horeb. **The LORD made not this covenant with our fathers, *but with us, even us, who are all of us here alive this day.***

Galatians 3:17. and this I say, *that* the covenant, that was confirmed before of God in Christ, **the law, which was four hundred and thirty years after**, cannot disannul, that it should make the promise of none effect.

The New Covenant is Not Like the Mt. Sinai Covenant

Hebrews 8:8-9. For finding fault with them, he saith, Behold, the days come, saith the Lord, when **I will make a new covenant** with the house of Israel and with the house of Judah: **Not according to the covenant that I made with their fathers *in the day when I took them by the hand to lead them out of the land of Egypt;*** because they continued not in my covenant, and I regarded them not, saith the Lord.

The First Covenant had the Tables of the Covenant.

Hebrews 9:1-4. Then **verily the first covenant had** also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. and after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and **the tables of the covenant;**

The Tables of Stone Have Been Abolished.

2 Corinthians 3:3. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not **IN TABLES OF STONE**, but in fleshy tables of the heart.

2 Corinthians 3:7. But if **the ministration of death, WRITTEN AND ENGRAVEN IN STONES, *was glorious***, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; **which glory was to be done away**:

2 Corinthians 3:9. For if **the ministration of condemnation be glory**, much more doth the ministration of righteousness exceed in glory.

2 Corinthians 3:11. For if **that which is done away was glorious**, much more that which remaineth is glorious.

2 Corinthians 3:13. and not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to **the end of that which is abolished**:

The First Covenant Has Vanished Away.

Hebrews 8:13. In that he saith, **A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.**

The Law of Commandments Have Been Abolished.

Ephesians 2:12-16. That at that time **ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*** For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; **Having abolished in his flesh the enmity, even the law of commandments contained in ordinances**; for to make in himself of twain one new man, so *making peace; and that he might reconcile both unto God in one body by the cross*, having slain the enmity thereby:

Blotting out the Handwriting of Ordinances

Colossians 2:14-17. **Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, *nailing it to his cross***; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: **Which are a shadow of things to come; but the body is of Christ.**

Cast Out the Mount Sinai Covenant.

Galatians 4:24-25, 30. Which things are an allegory: for **these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia**, and answereth to Jerusalem which now is, and is in bondage with her children... Nevertheless what saith the scripture? ***Cast out the bondwoman and her son***: for the son of the bondwoman shall not be heir with the son of the freewoman.

Ye Are Dead to The Law by the Death of Christ.

Romans 7:1-5. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, **she is loosed from the law** of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, **she is free from that law**; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, **ye also are become dead to the law by the body of Christ**; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

We Are Delivered from The Law, "Thou Shalt Not Covet."

Romans 7:6-7. But now **we are delivered from the law**, that being dead wherein we were held; that we should serve in newness of spirit, and **not in the oldness of the letter**. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, **Thou shalt not covet**.

The Law of Moses Cannot Condemn Christians

Romans 8:1-4. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

OLD COVENANT of LAW: Justification through Perfect Obedience.

"ON TABLES OF STONE," **2 Corinthians 3:3.**

"The Letter Kills," **2 Corinthians 3:6.**

"Was Glorious," **2 Corinthians 3:7.**

"Was Passing Away," **2 Corinthians 3:14.**

"Ministry Of Death and Condemnation," **2 Corinthians 3:7,9.**

NEW COVENANT of GRACE: Justification through Faith in Christ.

“On The Heart,” **2 Corinthians 3:3.**

“The Spirit Gives Life,” **2 Corinthians 3:6.**

“Ministry Of Righteousness,” **2 Corinthians 3:9.**

“MUCH MORE GLORIOUS,” **2 Corinthians 3:11.**

“REMAINS,” **2 Corinthians 3:11.**

“For the law was given by Moses, but grace and truth came by Jesus Christ.” John 1:17

Righteousness is not by the Law.

Galatians 3:21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

The Law Was Our Schoolmaster to Bring Us unto Christ.

Galatians 3:23-24. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Christ Came to Redeem Those That Were Under the Law.

Galatians 4:4-5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

Let No Man Beguile You of Your Reward.

Colossians 2:13-20. and you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

How Turn Ye Again... To be in Bondage?

Galatians 4:8-11. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years.** I am afraid of you, lest I have bestowed upon you labour in vain.

Days, = *Weekly Sabbath.*

Months, = *Monthly New Moon Sabbaths.*

Times, = *Annual Festival Sabbaths.*

Years, = *7th Year Sabbaths, & Jubilees.*

Seeking Justification by the Law is “Another Gospel,” Cursed by Paul.

Galatians 1:6-8. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

If You Fail to Keep the Law Perfectly you are Under a Curse.

Galatians 3:10. For as many as are of the works of the law are under the curse: for it is written, **Cursed is every one that continueth not in all things which are written in the book of the law to do them.**

Believers are Not Come to Mount Sinai.

Hebrews 12:18-26. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Seeking Justification by the Law is Disobedience to the Truth!

Galatians 3:1. O foolish Galatians, who hath bewitched you, **that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?**

Galatians 5:7. Ye did run well; who did hinder you **that ye should not obey the truth?**

2 Thessalonians 1:8. In flaming fire taking vengeance on them that know not God, and **that obey not the gospel of our Lord Jesus Christ:**

1 Peter 4:17. For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of **them that obey not the gospel of God?**

Seeking to be Justified by the Law Makes Christ of No Effect unto You!

Galatians 5:4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Seeking to be Justified by the Law Will Cause You to Fall from Grace!

Galatians 5:4. Christ is become of no effect unto you, whosoever of you are justified by the law; **ye are fallen from grace.**

Are You Seeking to Receive the Holy Ghost through the Law?

Galatians 3:2-5. This only would I learn of you, **Received ye the Spirit by the works of the law, or by the hearing of faith?** Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. **He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?**

You Cannot Buy, Earn or Merit the Gift of God! That is the Sin of Simony!

Acts 8:20-23. But Peter said unto him, **Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.** Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.* For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

Ye are Not Under the Law but Under Grace.

Romans 6:14. For sin shall not have dominion over you: for **ye are not under the law, but under grace.**

Answering Objections.

What Paul and the other Apostles wrote are the commandments of the Lord.

1 Corinthians 14:37-38 If any man think himself to be a prophet, or spiritual, let him acknowledge that **the things that I write unto you are the commandments of the Lord.** But if any man be ignorant, let him be ignorant.

I must point out that what Christ and the Apostles taught us are the commandments of the Lord. Why? It will sweep away the strawman argument that is engrained into Adventist thinking, which goes like this, “if the Ten Commandments are abolished, does that mean that I can steal and commit adultery?” This is said in an attempt to shame Christians and accuses ‘Sunday keepers’ of thinking they are at liberty to sin as much as they want to. If you are an Adventist, please stop using that argument. Why? It is insulting, not to me, but to Christ and the apostles. How come? It insinuates that Christ's and the apostles' teachings are devoid of morality. The basis of this argument is that without the Ten Commandments to support them, there is nothing of moral value in their teachings.

I was close friends with Vance Ferrell, president of Harvetimebooks. Which many would argue was the Seventh-day Adventist's most brilliant author and defender of ‘the faith.’ In 2011, I asked Vance, “If I strive to obey all that Christ and the Apostles commanded in the New Testament, morally speaking, what would I be lacking in their teachings on Judgment Day?” Vance was completely silenced.

When I was in Junior High school, Christians handed out Gideon's New Testament with the Psalms and Proverbs to kids walking home from school. There are tens of thousands of kids that grow up and keep them throughout their lifetimes; my mother's only Bible was a Gideon's New Testament.

Nine of the Ten Commandments are reenacted in the New Testament. However, the Sabbath is not. Most Christians understand that everything moral from the Old Covenant, which is still binding on Christians, is reenacted by Christ and the apostles in the New Testament. Therefore, we do not need to figure out which of the 613 commandments from the Old Covenant we are supposed to keep, and which are no longer binding on us. We need to read the teachings of Christ and the Apostles in the New Testament and follow what they taught us.

We are not under the law but under grace. Under the law, a single infraction deserved the death penalty. Under grace, Christ's blood has redeemed us from the curse of the law, meaning that the law can no longer accuse us or find any fault in us. Why not? Because Christ kept the law perfectly for us, and God imputes Christ's perfect obedience on our account, immediately pronouncing us justified by faith.

Believers do not have to prove how good they are in order to be saved. Rather, we must believe that Christ obeyed the law perfectly and that God credits His obedience to us. Christians do strive to obey Christ and the apostles, but we mess up all the time. We do not have to feel that God is recording all our mistakes and is behind the scenes waiting to smack us around on Judgment Day for all of our mistakes; rather, we have peace with God. We are forgiven, and God no longer records the mistakes we make.

The Apostle John's Definition of "Commandments" is not the Ten Commandments.

As a Seventh-day Adventist, I remember using 1 John 5:2,3 as a 'proof-text' that the Ten Commandments were still binding on Christians. I was confident in these verses. Today, I do not know how I could have read them that way, thinking the context was the Ten Commandments. Why not? These verses are sandwiched between **John's definition of commandments, which is to believe in Christ and love one another.**

Reading into these texts, the Ten Commandments is willfully ignoring the obvious context. Most of the 'proof texts' I once relied on vanished as support for my old beliefs once I allowed the actual context and John himself to define what he meant by the 'commandments' when he encouraged them through his writings (John, Revelation, and his epistles). Be a Bible student. Look at the texts. Really, look at them.

This is his commandment.

John 13:34 A new *commandment* I give unto you, That ye **love one another; as I have loved you**, that ye also love one another.

1 John 3:23 And this is his *commandment*, That we should **believe on the name of his Son Jesus Christ**, and **love one another**, as he gave us *commandment*.

1 John 4:21 And this *commandment* have we from him, That he who loveth God **love his brother** also.

1 John 5:1-5 Whosoever **believeth that Jesus is the Christ** is born of God: and every one that **loveth him that begat loveth him also that is begotten of him**. By this we know that we love the children of God, when we love God, and keep his *commandments*. For this is the love of God, that we keep his *commandments*: and his *commandments* are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, **even our faith**. Who is he that overcometh the world, but he that **believeth that Jesus is the Son of God?**

A new commandment

John 13:34 A new *commandment* I give unto you, That ye **love one another; as I have loved you**, that ye also love one another.

1 John 2:7-8 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

2 John 5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we **love one another**.

Objection: Matthew 5:17-19. “One jot or one tittle shall in no wise pass from the law.”

Matthew 5:17-19. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

The law within the context is clearly stated as **“the law, & the prophets,”** (verse 17). **“The law, & the prophets”** contained 613 commandments, not just Ten. Every **“jot and tittle”** of all 613 commandments in the Law and Moses needed to be kept under the Old Covenant. Matthew 5:17-19 is the worst possible “Ten Commandments is still binding” proof text that SDA can turn to. To apply it exclusively to the Ten Commandments ignores the context of **“the law, & the prophets,”** binds the SDA to all 613 commandments within **“the law, & the prophets.”**

Immediately throughout the rest of Matthew 5 Jesus demonstrates how He has replaced the old covenant (**“you have heard”** - Old Covenant), with His new commandments, (**“but I say unto you,”** - New Covenant).

Every “jot and tittle” of the 613 commandments within the Law and Moses remained authoritative and binding until **“the law, & the prophets,”** had been fulfilled by Christ’s death, burial, and resurrection. Jesus stated after His resurrection that the **“the law, & the prophets,”** had been fulfilled.

*Luke 24:44. and he said unto them, **These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.***

Objection: John 14:15. “If ye love me, keep my commandments.”

John 14:15. **If ye love me, keep my commandments.**

The Seventh-day Adventist church *reads into this verse*, **“If ye love me, keep the Ten Commandments.”** Jesus did not say, “keep the Ten Commandments.” Jesus said, “If ye love me,

keep **MY** commandments.” Jesus is emphasizing **His** commandments. Especially **His** new commandment that He had just given the apostles.

John 13:34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Matthew 28:19-20. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you alway, even unto the end of the world. Amen.*

John 15:12. This is my commandment, That ye love one another, as I have loved you.

Objection: Revelation 12:17. “the remnant, which keep the commandments of God.”

Revelation 12:17. and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

A CAREFUL EXAMINATION OF JOHN’S THREE EPISTLES REVEALS THAT THE APOSTLE REPEATEDLY DEFINED “COMMANDMENTS” WITHIN HIS WRITINGS (INCLUDING REVELATION), AS CHRIST’S COMMANDMENT TO LOVE ONE ANOTHER.

HISTORY RECORDS THAT EARLY CHRISTIAN MARTYRS WERE SENTENCED TO DIE IN THE ROMAN ARENAS BECAUSE THEY CONFESSED, “**JESUS IS THE LORD,**” AND BECAUSE THEY REFUSED TO CALL CAESAR GOD.

THE REMNANT KEPT THE COMMANDMENTS OF GOD, AND THE TESTIMONY OF JESUS CHRIST BY **CONFESSING CHRIST!**

1 John 3:23. and **this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.**

1 Corinthians 14:37. If any man think himself to be a prophet, or spiritual, let him acknowledge that **the things that I write unto you are the commandments of the Lord.**

John 6:29. Jesus answered and said unto them, **This is the work of God, that ye believe on him** whom he hath sent.

Acts 16:31. and they said, **Believe on the Lord Jesus Christ, and thou shalt be saved,** and thy house.

1 John 3:11. For this is the message that ye heard from the beginning, that **we should love one another.**

Ephesians 5:2. and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

1 Thessalonians 4:9 But as touching brotherly love ye need not that I write unto you: for **ye yourselves are taught of God to love one another.**

1 Peter 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* **love one another with a pure heart fervently:**

1 Peter 4:8 and above all things **have fervent charity among yourselves:** for charity shall cover the multitude of sins.

Do You Really Keep the Sabbath?

By David Michael Curtis

*“Cursed is everyone that continues not
in all things written in the book of the law.”*

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

Travel back to 33 AD. Seriously, use that awesome creative mind of yours and really try to imagine that you are a Jew living in 33 AD. There are no Seventh-Day Adventist churches. There are only the Jews, the Romans, and the disciples of Christ. Imagine that you are one of the Jews.

Forget the modern notions you have about the Sabbath. You must keep it according to the commandment, according to the law and the prophets. Which entails much more than ceasing from labor on the seventh day.

You must keep every jot and tittle in the law and the prophets. If you cease from labor on the seventh day but forget/ignore the rest of the ordinances connected to the Sabbath, if you violate the Sabbath in the smallest detail, Moses commanded that you be brought outside the camp and stoned.

Remember you are not in the inner sanctum of the Seventh-Day Adventist church. The Seventh-Day Adventist people and their traditional way of keeping the Sabbath do not even exist yet.

Modern Jews.

Modern Jews are generally restricted from doing the following on the Jewish Sabbath: Do not skim over this list of restrictions. Pretend you had to keep them yourself.

- **Work:** This includes any activity that can be considered **labor, such as cooking, cleaning, driving, or using electricity.** *Modern Jews who take their religion seriously do not even use **air conditioning** because it is equated with kindling a fire on the Sabbath. Likewise, since driving is prohibited on the Sabbath, the mere act of driving several miles to go to church violates the Sabbath. Doing dishes after potluck violates the Sabbath.* Just ask a seriously minded Jew.

- **Carrying objects:** Jews are prohibited from carrying objects outside their homes or from one place to another. *This means that carrying a slow cooker from your house, driving it to church, and carrying it to the 'fellowship hall' for a potluck after church violates the Sabbath.*
- **Kindling a fire:** This restriction applies to creating new fires but not to keeping existing fires burning. *This means that plugging in a slow cooker and warming food for a potluck after church violates the Sabbath.*

One jot or one tittle shall in no wise pass from the law.

Matthew 5:17-19 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law**, till all be fulfilled. **Whosoever therefore shall break one of these least commandments**, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

Only Perfect Obedience to the Whole Law Can Justify You by the Law.

Romans 10:5. For Moses describeth the righteousness which is of the law, **That the man which doeth those things shall live by them.**

Galatians 3:10-13. For as many as are of the works of the law are under the curse: for it is written, **Cursed is every one that continueth not in all things which are written in the book of the law to do them.** But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. and the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Galatians 4:21. Tell me, ye that desire to be under the law, do ye not hear the law?

Galatians 5:3-4. For I testify again to every man that is circumcised, that **he is a debtor to do the whole law.** Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

James 2:10-11. For whosoever shall keep the whole law, and yet offend in one *point*, he is **guilty of all.** For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, **thou art become a transgressor of the law.**

Let's *get* back to 33 AD.

In this mental exercise, you are a Jew. There is no New Testament. No Christ. Just Moses and the Prophets, and you must keep the law of Moses, every jot and every tittle of it. You cannot pick and

choose what to keep. It would be best if you kept it all. Otherwise, you will be accused before the rabbi in your synagogue and brought up with charges for violating the Sabbath, which carries a death penalty and, at the very least, will cause you to be cast out of the synagogue.

It would be best if you kept every jot and tittle in the law and the prophets. If you cease labor on the seventh day but forget/ignore the rest of the ordinances connected to the Sabbath, if you violate the Sabbath in the smallest detail, Moses commanded that you be brought outside the camp and stoned. This will, at the very least, cause you to be cast out of the synagogue.

According to the Gregorian Calendar (our modern calendar), it is Friday, April 1, 33 AD, and it is 3 PM. Christ had just died. Now it's 4:30 PM. Joseph bought new linens to wrap the body of Christ, and the women brought spices. But the women live over 2 miles (10 minutes away). There is no time to prepare the body of Jesus now; they must do it early Sunday morning. The women rush to their homes before the Sabbath.

Luke 23:56 And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

Why did the women wait? Wrapping the body of Christ in the spices and using the linen after the Sabbath began would have been laborious. The ordinances regarding the Sabbath prevented the women from preparing the body of Christ for burial until Sunday morning after the Sabbath was past.

Matthew 28:1 In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Can you imagine the horror these women would have experienced watching modern 'Sabbath keepers' do dishes in the kitchen of the 'fellowship hall' after a potluck? Even in a Modern Jewish Synagogue, this would be grounds for being kicked out of the Synagogue.

Wait, David, you are being too legalistic about all this. We do not have to keep the Sabbath like that now! Stop, friend. Remember in this mental exercise that there is no New Testament, no Christ, no old and new covenants. All we have is the law of Moses and the prophets, and we must keep all of it.

The 4th Commandment Carried a Death Penalty.

Under the Law, even a Minor Sabbath Violation Resulted in the Death Penalty.

Exodus 31:12-18. and the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that ye may know that *I am* the LORD that doth sanctify you. **Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death:** for whosoever doeth *any* work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh *is* the Sabbath of rest, holy to the LORD: **whosoever doeth any work in the Sabbath day, he shall surely be put to death.** Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for* a perpetual covenant. It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. and he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Kindling a Fire on the Sabbath Resulted in the Death Penalty.

Exodus 35:2-3. Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the LORD: **whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day.**

Gathering Sticks on the Sabbath Resulted in the Death Penalty.

Numbers 15:32-36. and while the children of Israel were in the wilderness, **they found a man that gathered sticks upon the Sabbath day.** and they that found **him gathering sticks** brought him unto Moses and Aaron, and unto all the congregation. and they put him in ward, because it was not declared what should be done to him. and **the LORD said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp. and all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.**

Leaving Your House was Strictly Forbidden on the Sabbath.

Exodus 16:29. See, for that the LORD hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; **abide ye every man in his place, let no man go out of his place on the seventh day.**

Carrying Anything “Out of Your Houses” Forbidden on the Sabbath.

Jeremiah 17:22. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers.

Gathering, Preparing or Heating Food Strictly Forbidden on the Sabbath.

Exodus 16:23. and he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy Sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Carrying Sheaves, Wine, Grapes, Figs, and Fish Violated the Sabbath.

Nehemiah 13:15-21. In those days saw I in Judah *some* treading wine presses on the Sabbath, and **bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day:** and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, **which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.** Then I contended with the nobles of Judah, and said unto them, **What evil thing is this that ye do, and profane the Sabbath day?** Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet **ye bring more wrath upon Israel by profaning the Sabbath.** and it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and *some* of my servants set I at the gates, **that there should no burden be brought in on the Sabbath day.** So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the Sabbath.

Carrying Burdens on the Sabbath Caused the Destruction of Jerusalem by Babylon.

Jeremiah 17:21-27. Thus saith the LORD; Take heed to yourselves, and **bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day,** as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. and it shall come to pass, if ye diligently hearken unto me, saith the LORD, to **bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein;** Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. and they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. **But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.**

So, we are not being legalistic. We are obeying the law and Prophets

If we are to keep the Sabbath, that means

- no driving on the Sabbath.
- no electricity on the Sabbath.
- no A/C on the Sabbath.
- No film crew recording the church service on the Sabbath. (Sorry Amazing Facts and 3ABN)
- No carrying slow cookers out of our house.
- No driving slow cookers in our cars to church on the Sabbath.
- No plugging in slow cookers and heating food on the Sabbath.
- No washing dishes after potluck on the Sabbath.

Remember, the women could not even prepare the body of Christ for burial in order to keep the commandment of the Sabbath. How could we possibly justify preparing food, and doing dishes on the Sabbath, is that more important than Christ's body?

This mental exercise gets more serious if we travel to 70 AD.

Every day, there was a morning and evening sacrifice. But on Sabbath there were two additional sacrifices in the temple in honor of the seventh-day Sabbath.

The Weekly Seventh-day Sabbath was a Feast Day.

No one, not even the Jews, is observing every jot and tittle of the Sabbath commandment in the Law of Moses today. Ever since the temple was destroyed in 70 A.D, it has been impossible for anyone to keep the Sabbath as commanded in the Torah!

Leviticus 23:2-4.

Speak unto the children of Israel, and say unto them, **concerning the feasts of the LORD**, which ye shall proclaim to be holy convocations, even **these are my feasts**. six days shall work be done: but **the seventh day is the sabbath** of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. **these are the feasts of the LORD**, even holy convocations, which ye shall proclaim in their seasons.

Numbers 28:9-10.

And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: **this is the burnt offering of every sabbath**, beside the continual burnt offering, and his drink offering.

Leviticus 23:37-38.

These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer **an offering made by fire** unto the LORD, **a burnt offering**, and a **meat offering, a sacrifice**, and **drink offerings**, every thing upon his day: **beside the sabbaths of the LORD**, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

1 Chronicles 23:31.

And to **offer all burnt sacrifices unto the LORD in the sabbaths**, in the **new moons**, and on the **set feasts**, by number, according to the order commanded unto them, continually before the LORD:

2 Chronicles 2:4.

Behold, i build an house to the name of the LORD my god, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the **burnt offerings morning and evening, on the sabbaths**, and on the **new moons**, and on the **solemn feasts** of the LORD our god. This is an ordinance for ever to Israel.

2 Chronicles 8:12-13.

Then **Solomon offered burnt offerings unto the LORD on the altar of the LORD**, which he had built before the porch, even after a certain rate every day, offering according to the commandment of moses, **on the sabbaths**, and on the **new moons**, and on **the solemn feasts**, three times in the year, even in the **feast of unleavened bread**, and in the **feast of weeks**, and in the **feast of tabernacles**.

2 Chronicles 31:3.

He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and **the burnt offerings for the sabbaths**, and for the **new moons**, and for the **set feasts**, as it is written in the law of the LORD.

Nehemiah 10:33.

For the shewbread, and for the continual meat offering, and for **the continual burnt offering, of the sabbaths**, of the **new moons**, for the **set feasts**, and for the holy things, and for the sin offerings to make an atonement for israel, and for all the work of the house of our god.

Ezekiel 46:4-5.

And **the burnt offering** that the prince shall offer **unto the LORD in the sabbath day** shall be six lambs without blemish, and a ram without blemish. 5 and the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

Ezekiel 45:16-17.

All the people of the land shall give this oblation for the prince in Israel. and it shall be the prince's part to **give burnt offerings**, and meat offerings, and drink offerings, **in the feasts**, and in **the new moons**, and **in the sabbaths**, in all solemnities of the house of israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of israel.

Let no man judge you regarding holydays or the sabbath:

Colossians 2:14-17. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. **Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:** Which are a shadow of things to come; but the body *is* of Christ.

There are no feast days or holydays in the New Covenant.

Saturday is no longer a holyday. Sunday is not a new holyday. Neither day is a Sabbath.

Romans 14:5. **One man esteemeth one day above another: another esteemeth every day alike.** Let every man be fully persuaded in his own mind.

Ye observe weekly Sabbath days, and months, and times, and years in vain.

Galatians 4:10-11. *Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.*

	YEARLY	MONTHLY	WEEKLY
1 Chronicles 23:31	Fixed Festivals	New Moons	Sabbaths
2 Chronicles 2:4	Appointed Feasts	New Moons	Sabbaths
2 Chronicles 8:13	Annual Feasts	New Moons	Sabbaths
2 Chronicles 31:3	Fixed Festivals	New Moons	Sabbaths
Nehemiah 10:33	Appointed Feasts	New Moon	Sabbaths
Isaiah 1:13-14	Appointed Feasts	New Moon	Sabbath
Ezekiel 45:17	Appointed Feasts	New Moons	Sabbaths
Ezekiel 46:1-11	Appointed Feasts	New Moons	Sabbath
Hosea 2:11	Festal Assemblies	New Moons	Sabbaths
Galatians 4:10	Years	Months	Days
Colossians 2:16	a holyday	New Moon	Sabbath <i>Day</i>

The Sabbath Commandment is a "Statute" and an "Ordinance."

In Ezekiel 20 the Sabbath & idolatry are the only commandments mentioned. They are both labeled as, "My statutes" and "My ordinances."

Verse 7. "...do not defile yourselves with **the idols of Egypt**; I am the Lord your God.

Verse 8. But they rebelled against Me ... nor did they forsake **the idols of Egypt**.

Verse 11. I gave them **My statutes** and informed them of **My ordinances**, by which, if a man observes them, he will live.

Verse 12. I gave them **My sabbaths** to be a sign between Me and them v13 Israel rebelled ... they did not walk in **My statutes** and they rejected **My ordinances**, by which, if a man observes them, he will live; and **My sabbaths** they greatly profaned.

Verse 16. ... because they rejected **My ordinances**, and as for **My statutes**, they did not walk in them; they even profaned **My sabbaths**, for their heart continually went after **their idols**.

Verse 19. I am the Lord your God; walk in **My statutes** and keep **My ordinances** and observe them.

Verse 20. Sanctify **My sabbaths**; and they shall be a sign between Me and you, that you may know that I am the Lord your God.'

Verse 21. ...did not walk in **My statutes**, nor were they Careful to observe **My ordinances**, by which, if a man observes them, he will live; they profaned **My sabbaths**.

Verse 24. ...because they had not observed **My ordinances**, but had rejected **My statutes** and had profaned **My sabbaths**, and their eyes were on **the idols of their fathers**.

Verse 25. I also gave them statutes and ordinances

Verse 39. As for you, O house of Israel," thus says the Lord God, "Go, serve everyone **his idols**; but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with **your idols**."

The law of commandments contained in ordinances has been abolished.

Ephesians 2:15. **Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;** for to make in himself of twain one new man, so making peace;

Colossians 2:14. **Blotting out the handwriting of ordinances** that was against us, which was contrary to us, and **took it out of the way, nailing it to his cross.**

How was the Sabbath day against us, and contrary to us?

- The 4th Commandment Carried a Death Penalty. Also see,
- The Ten Commandments was a Ministration of Death
- The Ten Commandments was a Ministration of Condemnation.
- Justification by Mt. Sinai was only possible through perfect obedience.
- No One Is Able to Keep the Law.
- Jesus Christ is the ONLY Man Who has Ever Kept the Law.

Why do ye also transgress the commandment of God by your tradition?

Matthew 15:3. But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?**

Modern “Sabbath-keepers” believe, that so long as they **cease from work** from sunset Friday evening till sunset Saturday evening, that they are “Sabbath-keepers.” In this chapter it will be demonstrated that this method of “keeping the Sabbath” is a modern tradition (started in the 19th century, by a false prophet) and is not the same way of “keeping the Sabbath” as commanded by God at Mount Sinai.

Matthew 15:6. Thus have ye made the commandment of God of none effect by your tradition.

It must be pointed out for the sake of “Sabbath-keepers” that **the New Testament does not declare *how* to keep the Sabbath after the death, burial, and resurrection of Jesus Christ. For non-“Sabbath-keepers” the reason is obvious.** The Ten Commandments are the Old Covenant, and *the Old Covenant has been abolished.* **We must expose the foundations of modern Sabbath-keeping as a heresy, a mere house of cards that is not supported in the New Testament, showing it no mercy.**

If men attempt to keep one of the Ten Commandments *in a man-made way*, it is useless, vain, and unprofitable.

Matthew 15:9. But in vain they do worship me, teaching for doctrines the commandments of men.

Believing that ceasing from work from sunset Friday evening till sunset Saturday evening, each week, is the only requirement in the Law to be a “Sabbath-keeper,” is not scriptural. This modern way of how to keep the Sabbath, is entirely built upon assumptions, not scripture:

"The New Testament does not reenact The Law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed." — Ellen G. White,
(*The Seventh-Day Adventist's False Prophet*), *The Review and Herald*, May 16,
1882.

“Sabbath-keepers” cannot demonstrate.:

1. Exclusively from the Holy Bible the Sabbath has been re-enacted in the New Testament and continues to be binding today. Neither can “Sabbath-keepers” produce any statement exclusively from the Holy Bible that teaches
2. How to keep the Sabbath under the New Covenant, in a way that differs from how the Israelites were commanded to keep the Sabbath under the Old Covenant. How were the Israelites commanded to keep the Sabbath?
 - The Mount Sinai law did not permit the Israelites to leave their houses on the seventh day.
 - The Hebrews were not permitted to gather food, prepare, or heat their food on the Sabbath.
 - The Israelites were strictly commanded not to carry anything out of their houses.
 - Sabbath-keeping, according to the Ten Commandments in Deuteronomy 5, required the Israelites to remember the Exodus (how God delivered the Hebrews from Egypt) each Sabbath.
 - Under the Mt. Sinai covenant, if a single person (even a stranger) violated the Sabbath within the gates of the city, that act caused every Israelite within that city to be guilty of breaking the Sabbath.

Modern “Sabbath-keepers” ignore every one of these requirements in the Law and the Prophets and insist that all “Sabbath-keepers” need to do, is cease from work on the Sabbath. **“Thus have ye made the commandment of God of none effect by your tradition.” “In vain they do worship me, teaching for doctrines the commandments of men.”**

Question #1: Do you think trying to keep the Sabbath pleases God if we fail actually to keep it?

Question #2: Do you think keeping the Sabbath in a partial, man-made, traditional way while ignoring most of the details God gave in the law and prophets teaching how to keep the Sabbath pleases God if we ignore his commandments?

Answer:

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, **Cursed is every one that continueth not in all things which are written in the book of the law to do them.**

Good News:

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Paul's Warning:

Galatians 4:9-11 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

The Seventh Day Sabbath

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It must be pointed out for the sake of “Sabbath-keepers” that **the New Testament does not declare how to keep the Sabbath after the death burial and resurrection of Jesus Christ.** *For non-”Sabbath-keepers” the reason is obvious. In the last chapter we demonstrated that the Ten Commandments are the Old Covenant, and that the Old Covenant has been abolished.* In this chapter we will approach this same conclusion, from a completely different starting point, the Sabbath. **We must expose the foundations of modern Sabbath-keeping as a mere house of cards that is not supported in the New Testament showing it no mercy.**

If men attempt to keep one of the Ten Commandments in a man-made way, it is useless, vain, and unprofitable.

Matthew 15:9. **But in vain they do worship me, teaching for doctrines the commandments of men.**

Believing that ceasing from work from sunset Friday evening till sunset Saturday evening, each week, is the only requirement in the Law to be a “Sabbath-keeper,” is not scriptural. This modern way of how to keep the Sabbath, is entirely built upon assumptions, not scripture:

”The New Testament does not reenact The Law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed.” — ELLEN G. WHITE, (THE SEVENTH-DAY ADVENTIST’S FALSE PROPHET), The Review and Herald, May 16, 1882.

“Sabbath-keepers,” cannot 1. demonstrate exclusively from the Holy Bible that the Sabbath has been re-enacted in the New Testament and continues to be binding today. Neither can “Sabbath-keepers,” produce any statement exclusively from the Holy Bible, that teaches 2. How to keep the Sabbath under the New Covenant, in a way that differs from how the Israelites were commanded to keep the Sabbath under the Old Covenant. How were the Israelites commanded to keep the Sabbath?

1. The Mount Sinai law did not permit the Israelites to leave their houses on the seventh day.

2. The Hebrews were not permitted to gather food, to prepare, or heat their food on the Sabbath.
3. The Israelite's were strictly commanded not to carry anything out of their houses.
4. Sabbath-keeping according to the Ten Commandments in Deuteronomy 5, required the Israelites to remember the Exodus (how God delivered the Hebrews from Egypt), each Sabbath.
5. Under the Mt. Sinai covenant, if a single person (even a stranger) violated the Sabbath within the gates of the city, that act caused every Israelite within that city to be guilty of breaking the Sabbath.

Modern "Sabbath-keepers" ignore every one of these requirements in the Law and the Prophets and insist that all "Sabbath-keepers" need to do, is cease from work on the Sabbath. **"Thus have ye made the commandment of God of none effect by your tradition." "In vain they do worship me, teaching for doctrines the commandments of men."**

The Fourth Commandment Contained TWO Memorials.

Memorial #1. A Memorial of Creation.

Exodus 20:8-11. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: **For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.**

Memorial #2. A Memorial of the Exodus.

Exodus 20:1-3. and God spake all these words, saying, I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Deuteronomy 5:12-15. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. **and remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.**

Both Memorials Were Commands Spoken by God from Mt. Sinai.

Deuteronomy 5:22. These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. and he wrote them in two tables of stone, and delivered them unto me.

Both Memorials Were Commands Written by the Finger of God on the Tables of Stone.

Deuteronomy 5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. and **he wrote them in two tables of stone, and delivered them unto me.**

Under the Law, every “Jot and Tittle” of Both Memorials Must be Strictly Observed.

Matthew 5:18. For verily I say unto you, Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law**, till all be fulfilled.

Deuteronomy 5:32. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

THOUGHT QUESTION. Do you remember the Exodus story every seventh day Sabbath? If not, you do not keep every “Jot and tittle” of the 4th Commandment.

The 4th Commandment Carried a Death Penalty.

Under the Law, even a Minor Sabbath Violation Resulted in the Death Penalty.

Exodus 31:12-18. and the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I *am* the LORD that doth sanctify you. **Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death:** for whosoever doeth *any* work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: **whosoever doeth any work in the sabbath day, he shall surely be put to death.** Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. It is a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. and he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Kindling a Fire on the Sabbath Resulted in the Death Penalty.

Exodus 35:2-3. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: **whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.**

Gathering Sticks on the Sabbath Resulted in the Death Penalty.

Numbers 15:32-36. and while the children of Israel were in the wilderness, **they found a man that gathered sticks upon the sabbath day.** and they that found **him gathering sticks** brought him unto Moses and Aaron, and unto all the congregation. and they put him in ward, because it was not declared what should be done to him. and **the LORD said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp. and all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.**

Leaving Your House was Strictly Forbidden on the Sabbath.

Exodus 16:29. See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; **abide ye every man in his place, let no man go out of his place on the seventh day.**

Carrying Anything “Out of Your Houses” Forbidden on the Sabbath.

Jeremiah 17:22. Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

Gathering, Preparing or Heating Food Strictly Forbidden on the Sabbath.

Exodus 16:23. and he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Carrying Sheaves, Wine, Grapes, Figs, and Fish Violated the Sabbath.

Nehemiah 13:15-21. In those days saw I in Judah *some* treading wine presses on the sabbath, and **bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day:** and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, **which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.** Then I contended with the nobles of Judah, and said unto them, **What evil thing is this that ye do, and profane the sabbath day?** Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet **ye bring more wrath upon Israel by profaning the sabbath.** and it came to

pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, **that there should no burden be brought in on the sabbath day.** So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

Carrying Burdens on the Sabbath Caused the Destruction of Jerusalem by Babylon.

Jeremiah 17:21-27. Thus saith the LORD; Take heed to yourselves, and **bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day,** as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. and it shall come to pass, if ye diligently hearken unto me, saith the LORD, to **bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;** Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. and they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. **But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.**

Jesus and His disciples Left Their Houses on the Sabbath.

Matthew 12:1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

Luke 6:1. and it came to pass on the second sabbath after the first, that **he went through the corn fields;** and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

Christ's Disciples Gathered Food on the Sabbath.

Matthew 12:1. At that time Jesus went on the sabbath day through the corn; and **his disciples were an hungred, and began to pluck the ears of corn, and to eat.**

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Christ's Followers Were Commanded to Carry Burdens on the Sabbath.

John 5:8-18. Jesus saith unto him, **Rise, take up thy bed, and walk.** and immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, **It is the sabbath day: it is not lawful for thee to carry thy bed.** He answered them, **He that made me whole, the same said unto me, Take up thy bed, and walk.** Then asked they him, **What man is that which said unto thee, Take up thy bed, and walk?** and he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. Afterward **Jesus findeth him in the temple**, and said unto him, **Behold, thou art made whole: sin no more, lest a worse thing come unto thee.** **The man departed, and told the Jews that it was Jesus, which had made him whole. and therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.** But Jesus answered them, **My Father worketh hitherto, and I work.** Therefore the Jews sought the more to kill him, because **he not only had broken the sabbath**, but said also that God was his Father, making himself equal with God.

*Not only had this man carried a burden **within the gates of Jerusalem** on the Sabbath day, but he had also carried this burden **“in the temple.”***

Jeremiah 17:21-27. Thus saith the LORD; Take heed to yourselves, and **bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day...**

John 5:16. and **therefore did the Jews persecute Jesus, and sought to slay him**, because he had done these things on the sabbath day.

Question. “Why do they on the sabbath day that which is not lawful?”

Answer. The Son of man is Lord of the sabbath.

Mark 2:24 and the Pharisees said unto him, **Behold, why do they on the sabbath day that which is not lawful?**

Mark 2:28. Therefore the Son of man is Lord also of the sabbath.

The Weekly Seventh-day Sabbath was a Feast Day.

No one, not even the Jews are observing every jot and tittle of the Sabbath commandment in the Law of Moses today. Ever since the temple was destroyed in 70 A.D, it has been impossible for anyone to keep the Sabbath as commanded in the Torah!

Leviticus 23:2-4.

Speak unto the children of Israel, and say unto them, **concerning the feasts of the LORD**, which ye shall proclaim to be holy convocations, even **these are my feasts**. six days shall work be done: but **the seventh day is the sabbath** of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. **these are the feasts of the LORD**, even holy convocations, which ye shall proclaim in their seasons.

Numbers 28:9-10.

And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: **this is the burnt offering of every sabbath**, beside the continual burnt offering, and his drink offering.

Leviticus 23:37-38.

These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer **an offering made by fire** unto the LORD, **a burnt offering**, and a **meat offering, a sacrifice, and drink offerings**, every thing upon his day: **beside the sabbaths of the LORD**, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

1 Chronicles 23:31.

And to **offer all burnt sacrifices unto the LORD in the sabbaths**, in the **new moons**, and on the **set feasts**, by number, according to the order commanded unto them, continually before the LORD:

2 Chronicles 2:4.

Behold, i build an house to the name of the LORD my god, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the **burnt offerings morning and evening, on the sabbaths**, and on the **new moons**, and on the **solemn feasts** of the LORD our god. This is an ordinance for ever to Israel.

2 Chronicles 8:12-13.

Then **Solomon offered burnt offerings unto the LORD on the altar of the LORD**, which he had built before the porch, even after a certain rate every day, offering according to the commandment of moses, **on the sabbaths**, and on the **new moons**, and on **the solemn feasts**, three times in the

year, even in the **feast of unleavened bread**, and in the **feast of weeks**, and in the **feast of tabernacles**.

2 Chronicles 31:3.

He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and **the burnt offerings for the sabbaths**, and for the **new moons**, and for the **set feasts**, as it is written in the law of the LORD.

Nehemiah 10:33.

For the shewbread, and for the continual meat offering, and for **the continual burnt offering, of the sabbaths**, of the **new moons**, for the **set feasts**, and for the holy things, and for the sin offerings to make an atonement for israel, and for all the work of the house of our god.

Ezekiel 46:4-5.

And **the burnt offering** that the prince shall offer **unto the LORD in the sabbath day** shall be six lambs without blemish, and a ram without blemish. 5 and the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

Ezekiel 45:16-17.

All the people of the land shall give this oblation for the prince in Israel. and it shall be the prince's part to **give burnt offerings**, and meat offerings, and drink offerings, **in the feasts**, and in **the new moons**, and **in the sabbaths**, in all solemnities of the house of israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of israel.

Let no man judge you regarding holydays or the sabbath:

Colossians 2:14-17. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. **Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:** Which are a shadow of things to come; but the body *is* of Christ.

There are no feast days or holydays in the New Covenant.

Saturday is no longer a holyday. Sunday is not a new holyday. Neither day is a Sabbath.

Romans 14:5. **One man esteemeth one day above another: another esteemeth every day alike.** Let every man be fully persuaded in his own mind.

Ye observe weekly Sabbath days, and months, and times, and years in vain.

Galatians 4:10-11. *Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.*

	YEARLY	MONTHLY	WEEKLY
1 Chronicles 23:31	Fixed Festivals	New Moons	Sabbaths
2 Chronicles 2:4	Appointed Feasts	New Moons	Sabbaths
2 Chronicles 8:13	Annual Feasts	New Moons	Sabbaths
2 Chronicles 31:3	Fixed Festivals	New Moons	Sabbaths
Nehemiah 10:33	Appointed Feasts	New Moon	Sabbaths
Isaiah 1:13-14	Appointed Feasts	New Moon	Sabbath
Ezekiel 45:17	Appointed Feasts	New Moons	Sabbaths
Ezekiel 46:1-11	Appointed Feasts	New Moons	Sabbath
Hosea 2:11	Festal Assemblies	New Moons	Sabbaths
Galatians 4:10	Years	Months	Days
Colossians 2:16	a holyday	New Moon	Sabbath Day

The Sabbath Commandment is a " Statute" and an " Ordinance."

In Ezekiel 20 the Sabbath & idolatry are the only commandments mentioned. They are both labeled as, "My statutes" and "My ordinances."

Verse 7. "...do not defile yourselves with **the idols of Egypt**; I am the Lord your God.

Verse 8. But they rebelled against Me ... nor did they forsake **the idols of Egypt**.

Verse 11. I gave them **My statutes** and informed them of **My ordinances**, by which, if a man observes them, he will live.

Verse 12. I gave them **My sabbaths** to be a sign between Me and them v13 Israel rebelled ... they did not walk in **My statutes** and they rejected **My ordinances**, by which, if a man observes them, he will live; and **My sabbaths** they greatly profaned.

Verse 16. ... because they rejected **My ordinances**, and as for **My statutes**, they did not walk in them; they even profaned **My sabbaths**, for their heart continually went after **their idols**.

Verse 19. I am the Lord your God; walk in **My statutes** and keep **My ordinances** and observe them.

Verse 20. Sanctify **My sabbaths**; and they shall be a sign between Me and you, that you may know that I am the Lord your God.'

Verse 21. ...did not walk in **My statutes**, nor were they Careful to observe **My ordinances**, by which, if a man observes them, he will live; they profaned **My sabbaths**.

Verse 24. ...because they had not observed **My ordinances**, but had rejected **My statutes** and had profaned **My sabbaths**, and their eyes were on **the idols of their fathers**.

Verse 25. I also gave them statutes and ordinances

Verse 39. As for you, O house of Israel," thus says the Lord God, "Go, serve everyone **his idols**; but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with **your idols**."

The law of commandments contained in ordinances has been abolished.

Ephesians 2:15. **Having abolished in his flesh the enmity, even the law of commandments contained in ordinances**; for to make in himself of twain one new man, so making peace;

Colossians 2:14. **Blotting out the handwriting of ordinances** that was against us, which was contrary to us, and **took it out of the way, nailing it to his cross**.

How was the Sabbath day against us, and contrary to us?

- The 4th Commandment Carried a Death Penalty. Also see,
- The Ten Commandments was a Ministration of Death
- The Ten Commandments was a Ministration of Condemnation.
- Justification by Mt. Sinai was only possible through perfect obedience.
- No One Is Able to Keep the Law.
- **Jesus Christ is the ONLY Man Who has Ever Keep the Law.**

Paul's Custom of Attending Jewish Synagogues on the Sabbath.

The New Testament does not give a single example of Christians conducting their religious services on the Sabbath. Synagogues were Jewish places of worship—Not Christian churches.

Objection, Acts 13:42, 44 Paul visited synagogues on the Sabbath.

“And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. . . . and the next sabbath day came almost the whole city together to hear the word of God.”

Synagogues were Jewish places of worship—not Christian churches. These men had originally assembled to read from Moses, according to the customs of Judaism—not to worship Jesus Christ. Paul's custom was to attend the Jewish synagogue to introduce Christianity to the Jews before preaching publicly on the streets of the city to the Gentiles. There is not a single example of Christians meeting in synagogues or keeping the weekly 7th-day Sabbath in the New Testament of the Holy KJV Bible.

Objection, Acts 16:13. Paul visited Jewish women on the Sabbath.

And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

Bible Commentaries explain the Greek in this verse, and the customs of the smaller Jewish colonies who dwelt in foreign lands during the first century, so well, therefore it behooves us to examine them. Notice how all the Bible Commentaries are completely in agreement.

John Gill's Bible Commentary.

“Without the gate; and the Syriac version, “without the gates of the city”; all to the same sense: it looks as if there was no synagogue of the Jews in this place, or otherwise the apostle and his companions would have gone into that, according to their custom; and this the rather seems to be the case, since it is so particularly remarked, that at Thessalonica, the next place they stayed at there was one, Acts 17:1 and the reason might be, because that Philippi being a Roman colony, the Jews were not suffered to have one in it; wherefore Paul and his company, whether on the Jewish sabbath, or on any other day of the week, took a walk out of the city; either for the sake of a walk,

or rather to converse together, and consider what was to be done, or to look out for an opportunity to preach the Gospel; and they came to a place,”

“Where prayer was wont to be made; or as the words may be rendered, “where was thought to be a place of prayer”; a “proseucha”, an oratory, or a place built and made use of for prayer; that is, as they walked along, they saw a place, which in their opinion looked like a religious house, or a place for prayer, and so made up to it, where they found some persons assembled together on that account: this sense is confirmed by several versions.. . .the Arabic version, “we went out to a certain place, which was thought to be a place of prayer”; to which may be added the Ethiopic version, “and we thought there was prayer there”; and that the Jews had their oratories, or prayer houses, is certain.”

Albert Barnes Bible Commentary.

Where prayer – Where there was a place of prayer, or where prayer was commonly offered. The Greek will bear either, but the sense is the same. Places for prayer were erected by the Jews in the vicinity of cities and towns, and particularly where there were not Jewish families enough, or where they were forbidden by the magistrate to erect a synagogue. These proseuchae, or places of prayer, were simple enclosures made of stones, in a grove or under a tree, where there would be a retired and convenient place for worship.

Was wont – Was accustomed to be offered, or where it was established by custom.

And spake unto the women ... – This was probably before the regular service of the place commenced.

Adam Clarke’s Bible Commentary.

By a river side, where prayer was wont to be made – Οὐ ἐνομίζετο προσευχὴ εἶναι, where it was said there was a proseucha. The proseucha was a place of prayer, or a place used for worship, where there was no synagogue. It was a large building uncovered, with seats, as in an amphitheatre. Buildings of this sort the Jews had by the sea side, and by the sides of rivers. See this subject considered at large in the note on Luke 6:12 (note). It appears that the apostles had heard from some of the Gentiles, or from some of the Jews themselves, that there was a place of prayer by the river side; and they went out in quest of it, knowing that, as it was the Sabbath, they should find some Jews there.

Spake unto the women – Probably this was before the time of their public worship, and while they were waiting for the assembling of the people in general; and Paul improved the opportunity to speak concerning Christ and salvation to the women that resorted thither.

where prayer was wont to be made — or a prayer-meeting held. It is plain there was no synagogue at Philippi (contrast Acts 17:1), the number of the Jews being small. The meeting appears to have consisted wholly of women, and these not all Jewish. The neighborhood of streams was preferred, on account of the ceremonial washings used on such occasions.

we sat down and spake unto the women, etc. — a humble congregation, and simple manner of preaching. But here and thus were gathered the first-fruits of Europe unto Christ, and they were of the female sex, of whose accession and services honorable mention will again and again be made.

Objection, Acts 17:2. Paul visited a synagogue on three Sabbath days.

“And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,”

The New Testament does not give a single example of Christians conducting their religious services in Jewish synagogues or on the weekly 7th-day Sabbath in the New Testament of the Holy KJV Bible.

Acts 21:28. Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

1 Corinthians. 9:19-23 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. and unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. and this I do for the gospel's sake, that I might be partaker thereof with *you*.

Paul was a tentmaker by trade. He worked during the week to provide for himself so that no one could accuse him of being in ministry only to get others money! Meeting in the synagogue on the Sabbath was the best time to meet with large numbers of people and share the gospel with people who already believed the scriptures were from God. It only made good sense!

Hebrews 10:25 Not forsaking the assembling of ourselves together,.... Or the episynagogue of one another; which word is used to distinguish Christian assemblies from Jewish synagogues, and to denote the coalition of Jews and Gentiles in one church state, and to express the saints' gathering

together to Christ; see 2Th 2:1 and their act of meeting together in some one place to attend his worship, word, and ordinances.

Objection, Acts 18:4. Paul visited a synagogue on the Sabbath.

“And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.”

Once again, these examples are not Christian gatherings, rather they are taking place in “a synagogue of the Jews.” The purpose of Paul’s visit was to reason with the Jews out of the scriptures concerning Jesus Christ.

“persuaded them to continue in the grace of God.” Acts 13:43.

“...reasoned with them out of the scriptures,” Acts 17:1-2.

“And he reasoned in the synagogue every sabbath, and persuaded the Jews.” Acts 18:4.

Objection, Matthew 24:20. “Pray ye that your flight be not on the sabbath day.”

“But pray ye that your flight be not in the winter, neither on the sabbath day:”

Barnes Commentary

Long **journeys were prohibited** by the law on the Sabbath, Exodus 16:29. . . . It should be added that it was almost impracticable to travel in Judea on that day, as **the gates of the cities were usually closed**, Nehemiah 13:19-22.”

Clarke’s Commentary.

“That you may not raise the indignation of the Jews by traveling on that day, and so suffer that death out of the city which you had endeavored to escape from within. Besides, on the Sabbath-days the Jews not only kept within doors, but **the gates of all the cities and towns in every place were kept shut and barred**; so that their flight should be on a Sabbath, they could not expect admission into any place of security in the land.”

‘The People’s New Testament’ Bible Commentary.

“Because then the gates of the city were closed, preventing departure.”

Objection, Luke 23:56. “On the Sabbath they rested according to the commandment.”

“And on the Sabbath they rested according to the commandment. “

Let no man go out of his place on the seventh day.

“Abide ye every man in his place, let no man go out of his place on the seventh day.” **Exodus 16:29.**

Those who lived in the country were not permitted to travel on the Sabbath and had to remain in their homes. Those living in the cities were only permitted to travel from their homes to the synagogues and then back home so long as it was within the allotted “Sabbath Days Journey” of 2000 paces. This is why the Women had to rush home before the Sabbath - after all, they were only permitted 2000 paces to move around on the Sabbath. “On the sabbath they rested according to the commandment.” Luke 23:54-56, Luke 24:1

The Sabbath Commandment Prevented the Women from Preparing the Body of Christ for Burial.

Luke 23:56. and they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

The Sabbath—Seal Makes You a Debtor to the Whole Law

Exodus 31:14-17 Ye shall keep the sabbath therefore; for it *is* holy unto you: **every one that defileth it shall surely be put to death**: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: **whosoever doeth *any* work in the sabbath day, he shall surely be put to death**. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. **It is a sign between me and the children of Israel for ever**: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Galatians 5:3-6 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

James 2:10-11 For **whosoever shall keep the whole law, and yet offend in one point, he is guilty of all**. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Romans 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Cursed is everyone that continueth not in all things which are written in the book of the law to do them

Galatians 3:10-13 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Deuteronomy 6:25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Romans 7:10 And the commandment, which *was ordained* to life, **I found to be unto death**.

Let No Man Go Out of His House on the Seventh Day

“Abide ye every man in his place, let no man go out of his place on the seventh day.” **Exodus 16:29.**

Those who lived in the country were not permitted to travel on the Sabbath and had to remain in their homes. Those living in the cities were only permitted to travel from their homes to the synagogues and then back home so long as it was within the allotted “Sabbath Days Journey” of 2000 paces. This is why the Women had to rush home before the Sabbath - after all, they were only permitted 2000 paces to move around on the Sabbath. “On the sabbath they rested according to the commandment.” Luke 23:54-56, Luke 24:1

In Order to “Keep the Sabbath” Israel Had to Have Their Own Cities.

Everyone, including strangers inside the city gates, had to keep the Sabbath.

"Nor Thy Stranger That Is Within Thy Gates"

Exodus 20:8-11 Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, **NOR THY STRANGER THAT IS WITHIN THY GATES:** For *in* six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Deuteronomy 5:12-15 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, **NOR THY STRANGER THAT IS WITHIN THY GATES;** that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

The City of Jerusalem was Destroyed Because there were People that Broke the Sabbath within Jerusalem's City Gates.

Jeremiah 17:21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, NOR BRING *IT* IN BY THE GATES OF JERUSALEM;

Jeremiah 17:27 But if ye will not hearken unto me to hallow the sabbath day, and NOT TO BEAR A BURDEN, EVEN ENTERING IN AT THE GATES OF JERUSALEM ON THE SABBATH DAY; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Nor Bring it in by the Gates of Jerusalem

If just one stranger broke the Sabbath within the cities gates, EVERY Jew within that city was guilty of breaking the Sabbath.

After the Babylonian Captivity, Nehemiah Rebuilt Jerusalem's Walls and Gates So that the Jews could Keep the 7th day Sabbath.

Nehemiah 13:15-21 In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, **What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath:** and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

During the 1st Century The Jews had Seventh Day Sabbath Keeping Laws within the Walls and Gates of Every City in Israel.

Neither on the sabbath day:

Matthew 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

John Gill's Exposition of the Entire Bible:

"The reason why our Lord put them on praying, that their flight might not be on the sabbath day, was, because he knew not only that the Jews, who believed not in him, would not suffer them to travel on a sabbath day more than two thousand cubits; which, according to their traditions, was a sabbath day's journey; and which would not be sufficient for their flight to put them out of danger; but also, that those that did believe in him, particularly the Jerusalem Jews, would be all of them fond of the law of Moses, and scrupulous of violating any part of it, and especially that of the sabbath; see Acts 21:20. And though the Jews did allow, that the sabbath might be violated where life was in danger, and that it was lawful to defend themselves against an enemy on the sabbath day; yet this did not universally obtain; and it was made a question of, after the time of Christ, whether it was lawful to flee from danger on the sabbath day; of which take the following account."

Adam Clarke's Commentary on the Bible:

"Neither on the Sabbath-day - That you may not raise the indignation of the Jews by travelling on that day, and so suffer that death out of the city which you had endeavored to escape from within. Besides, on the Sabbath-days the Jews not only kept within doors, but the gates of all the cities and

towns in every place were kept shut and barred; so that their flight should be on a Sabbath, they could not expect admission into any place of security in the land."

In Order for Modern "Sabbath Keepers" to "Keep the Sabbath" "According to the Commandment," they Must Have Their Own Cities.

If one stranger violates the Sabbath within the San Francisco's city boundaries, every modern "Sabbath keeper" living in San Francisco is guilty of breaking the Sabbath according to the law and the prophets.

Remember, "every jot and tittle" counts.

"NOR THY STRANGER THAT IS WITHIN THY GATES"

Christians no longer need walls to separate them from Gentiles in order to keep the law of Moses.

Ephesians 2:12-16 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and **HATH BROKEN DOWN THE MIDDLE WALL OF PARTITION BETWEEN US**; Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace; And **that he might reconcile both unto God in one body by the cross**, having slain the enmity thereby:

It is no longer forbidden to gather food on the Sabbath

Jesus Released us from the Sabbath commandment in Matthew 12 & Mark 2

Matthew 12:8 For the Son of **man** is Lord even of the sabbath day.

Gathering food on the Sabbath, was strictly forbidden by the Law of Moses, and profaned the Sabbath

Exodus 16:22-30 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses. And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none. And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And **the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See,**

for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

Jesus allowed the 12 Apostles to *gather corn* on the Sabbath

Matthew 12:1-8 ¶ At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, *Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.*

Carrying ANYTHING on the Sabbath was considered a BURDEN that profaned the Sabbath.

According to Numbers 15:

- Carrying Sticks Profaned the Sabbath.

According to Nehemiah 13:

- Carrying Wine Profaned the Sabbath.
- Carrying Grapes Profaned the Sabbath.
- Carrying Figs Profaned the Sabbath.

According to John 5:

- Carrying Your Bed Profaned the Sabbath.

Nehemiah 13:15-21 ¶ In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also **wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day:** and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, **What evil thing is this that ye do, and profane the sabbath day?** Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by **profaning the sabbath.** And it came to pass, that **when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath:** and *some* of **my servants set I at the gates, that there should no burden be brought in on the sabbath day.** So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

Thanks be to the Lord Jesus, "for ye are not under the law, but under grace." (Romans 6:14)

The man put to death for gathering wood on the Sabbath.

Numbers 15:32-36 And while the children of Israel were in the wilderness, **they found a man that gathered sticks upon the sabbath day.** And they that found him **gathering sticks** brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. **And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.**

Jesus commanded the man to carry his bed on the Sabbath

John 5:8-10 Jesus saith unto him, **Rise, take up thy bed, and walk.** And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

Jeremiah 17:21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

Jesus could have commanded the man He healed to wait until the Sabbath was over before taking up his bed and going home. But Instead Jesus commanded him to pick up his bed ON THE SABBATH day and to carry it. This was something Jesus did deliberately. He could have stopped at healing the man, but He did not stop there. So, this goes beyond merely performing an act of mercy on the Sabbath. Jesus had already completed the merciful act, and could have ended things right then and there.

The Sabbath commandment specifically says not to compel your Servant to do any labor whatsoever on the Sabbath. Those who follow Jesus are His servants. Jesus commanded His newest Servant to carry his bed, during the Sabbath. This was an express violation of the Sabbath in either version of the Ten Commandments written in Exodus 20 and Deuteronomy 5.

Jesus Released us from the Sabbath commandment in John 5 & 9.

It is no longer forbidden to carry burdens on the Sabbath, i.e. to take up your bed and walk on the Sabbath!

Grace is not Merited through Religious Works.

Trusting in Religious Works for Salvation Makes Void the Gospel.

Obedience to “Obsolete Commandments,” “Beguiles you of your Reward.”

Colossians 2:12-17. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. and you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ.

Colossians 2:18-23. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

The Gentiles were Alienated from the Jews by the Law of Moses.

Ephesians 2:12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

By the Blood of Christ, Jesus hath Broken Down the Middle Wall of Partition.

Ephesians 2:13-14. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

The Religious Ordinances, and Works of the Law of Moses, Have Been Abolished.

Ephesians 2:15. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;

Man Has Access to God, by Christ's Death, and not by Religious Works.

Ephesians 2:16-19. and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Men are Saved by Grace through Faith; not by Observing Religious Works.

Ephesians 2:8-10 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Man Cannot Be Justified by the Law of Moses.

Acts 13:39. and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

The Law Given That All the World May Become Guilty Before God.

Romans 3:19-20. Now we know that what things soever the law saith, it saith to them who are under the law: **that every mouth may be stopped, and all the world may become guilty before God.** Therefore by the deeds of the law there shall no flesh be justified in his sight: for **by the law is the knowledge of sin.**

Man Is Justified by Faith Without The Deeds of the Law.

Romans 3:27-28. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that **a man is justified by faith without the deeds of the law.**

The Promise was not Through the Law.

Romans 4:13-16. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Ye Are Not Under the Law, But Under Grace.

Romans 6:14. For sin shall not have dominion over you: **for ye are not under the law, but under grace.**

Ye Are Dead to the Law by the Death of Christ.

Romans 7:1-5. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, **she is loosed from the law** of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, **she is free from that law;** so that she is no adulteress, though she be married to another man. Wherefore, my brethren, **ye also are become dead to the law by the body of Christ;** that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

We Are Delivered From the Law.

Romans 7:6-7. But now **we are delivered from the law,** that being dead wherein we were held; that we should serve in newness of spirit, and **not in the oldness of the letter.** What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, **Thou shalt not covet.**

The Law of Moses Cannot Accuse or Condemn Those in Christ.

Romans 8:1-4. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

John 5:45. Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

Israel Sought to be Justified by the Works of the Law.

Romans 9:31-32. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because **they sought it not by faith, but as it were by the works of the law.** For they stumbled at that stumblingstone;

Christ is the End of the Law.

Romans 10:4. For **Christ is the end of the law** for righteousness to every one that believeth.

Only Perfect Obedience to the Whole Law Can Justify You by the Law.

Romans 10:5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Galatians 3:10-13. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. and the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Galatians 4:21. Tell me, ye that desire to be under the law, do ye not hear the law?

Galatians 5:3-4. For I testify again to every man that is circumcised, that **he is a debtor to do the whole law**. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

James 2:10-11. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

By the Works of the Law Shall No Flesh Be Justified.

Galatians 2:16. Knowing that **a man is not justified by the works of the law**, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and **not by the works of the law: for by the works of the law shall no flesh be justified**.

I Am Dead to the Law.

Galatians 2:19. For I through the law am dead to the law, that I might live unto God.

I Do Not Frustrate the Grace of God.

Galatians 2:21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

No One Receives the Spirit by the Works of the Law.

Galatians 3:2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Galatians 3:5. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

The Law Cannot Disannul the Promise.

Galatians 3:17-19. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Righteousness Is Not by the Law.

Galatians 3:21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

The Law Was Our Schoolmaster to Bring Us unto Christ.

Galatians 3:23-24. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Christ Came to Redeem Those That Were Under the Law.

Galatians 4:4-5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

If Ye Be Led of the Spirit, Ye Are Not Under the Law.

Galatians 5:18. But if ye be led of the Spirit, ye are not under the law.

No One Is Able to Keep the Law.

Galatians 6:13. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

John 7:19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

The Law of Commandments Has Been Abolished.

Ephesians 2:15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

The Law Made Nothing Perfect.

Hebrews 7:19. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

Let No Man Beguile You of Your Reward.

Colossians 2:13-20. and you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

How Turn Ye Again... to be In Bondage?

Galatians 4:8-11 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years.** I am afraid of you, lest I have bestowed upon you labour in vain.

Lord, Lord, Have We Not Done Many Wonderful Works?

Matthew 7:21-23. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Galatians 2:21. I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

John 3:18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 6:40. and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Making the Word of God of None Effect through Tradition.

Note. A hypocrite is "an actor."

Mark 7:6-9. He answered and said unto them, Well hath Esaias prophesied of you *hypocrites*, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. and he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Mark 7:13. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Matthew 23:25-28. Woe unto you, scribes and *Pharisees, hypocrites!* for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, *cleanse first that which is within the cup and platter, that the outside of them may be clean also.* Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Galatians 2:16. Knowing that **a man is not justified by the works of the law**, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and **not by the works of the law: for by the works of the law shall no flesh be justified.**

Romans 5:1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Conclusion.

John 6:29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

1 John 3:23. and this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Not By Works of Righteousness Which We Have Done.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Not of works, lest any man should boast.

Ephesians 2:8-9. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: **Not of works, lest any man should boast.**

Romans 4:2. For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

Romans 9:11. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Romans 9:16. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Romans 11:6. and if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

1 Corinthians 1:29-31. **That no flesh should glory in his presence.** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, **He that glorieth, let him glory in the Lord.**

2 Timothy 1:9. Who hath saved us, and called *us* with an holy calling, **not according to our works**, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Titus 3:3-5. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, **Not by works of righteousness which we have done, but according to his mercy he saved us**, by the washing of regeneration, and renewing of the Holy Ghost;

By the deeds of the law there shall no flesh be justified.

Romans 3:20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Romans 3:27-28. Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that **a man is justified by faith without the deeds of the law.**

Galatians 2:16. Knowing that **a man is not justified by the works of the law, but by the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

God justifies through Faith.

Galatians 3:8. and the scripture, foreseeing that **God would justify** the heathen **through faith**, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

Galatians 3:26. For ye are all the children of God by faith in Christ Jesus.

The Hand of the LORD Hath Done This.

Isaiah 41:20. That they may see, and know, and consider, and understand together, that **the hand of the LORD hath done this**, and the Holy One of Israel hath created it.

Psalms 111:2. The works of the LORD *are* great, sought out of all them that have pleasure therein.

All Have Sinned, None Doeth Good

Flesh And Blood Cannot Inherit the Kingdom of God

1 Corinthians 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

The Carnal Mind is not Subject to the Law of God

Romans 8:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

They That Are in the Flesh Cannot Please God

Romans 8:8 So then they that are in the flesh cannot please God.

He Cannot Enter into the Kingdom of God.

John 3:3-5 Jesus answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

That Which Is Born of the Flesh Is Flesh

John 3:6-7 **That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.**

The Curse of The Law

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

The Mt. Sinai Law Given Demands Perfect Obedience

Romans 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Galatians 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

In My Flesh, Dwelleth No Good Thing

Romans 7:18-21 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me.

The Law of Sin in My Members

Romans 7:22-23 For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

There Is None That Doeth Good, No, Not One

Romans 3:12 They are all gone out of the way, they are together become unprofitable; **there is none that doeth good, no, not one.**

Psalms 53:1 ¶ To the chief Musician upon Mahalath, Maschil, A *Psalms* of David. The fool hath said in his heart, *There is no God*. Corrupt are they, and have done abominable iniquity: **there is none that doeth good.**

Ecclesiastes 7:20 For *there is not a just man upon earth, that doeth good, and sinneth not.*

Isaiah 64:6 ¶ But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Summary Of Romans 1:18-3:20

Galatians 3:22 But **the scripture hath concluded all under sin**, that the promise by faith of Jesus Christ might be given to them that believe.

All Have Sinned

Romans 3:23 For all have sinned, and come short of the glory of God;

Romans 3:20-3:28

Romans 3:28 Therefore we conclude that **a man is justified by faith** without the deeds of the law.

Romans 3:20-28 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of

Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.

Not By Works of Righteousness Which We Have Done

Romans 4:2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

Romans 9:32 Wherefore? Because ***they sought it not by faith, but as it were by the works of the law.*** For they stumbled at that stumblingstone;

Galatians 2:16 Knowing that **a man is not justified by the works of the law**, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and **not by the works of the law: for by the works of the law shall no flesh be justified.**

Titus 3:5 **Not by works of righteousness which we have done**, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

We Have Peace with God Through Our Lord Jesus Christ

Romans 5:1 ¶ Therefore being justified by faith, **we have peace with God through our Lord Jesus Christ:**

Christ Died for the Ungodly

Romans 5:6 ¶ For when we were yet without strength, in due time **Christ died for the ungodly.**

While We Were Yet Sinners, Christ Died for Us

Romans 5:8-10 But God commendeth his love toward us, in that, **while we were yet sinners, Christ died for us.** Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, **when we were enemies, we were reconciled to God by the death of his Son**, much more, being reconciled, we shall be saved by his life.

We Have Now Received the Atonement.

Romans 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement.**

The Gift by Grace, Is by One Man, Jesus Christ

Romans 5:15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and **the gift by grace, which is by one man, Jesus Christ,** hath abounded unto many.

By The Righteousness Of One the Free Gift Came

Romans 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so **by the righteousness of one *the free gift came upon all men*** unto justification of life.

By The Obedience Of One Shall Many Be Made Righteous

Romans 5:19 For as by one man's disobedience many were made sinners, so **by the obedience of one shall many be made righteous.**

God Justifies the Ungodly.

Romans 4:5. But to him that worketh not, but **believeth on him that justifieth the ungodly**, his faith is counted for righteousness.

He Was Wounded for Our Transgressions.

Isaiah 53:5-6. But **he was wounded for our transgressions, he was bruised for our iniquities**: the chastisement of our peace *was* upon him; and **with his stripes we are healed**. **6** All we like sheep have gone astray; we have turned every one to his own way; and **the LORD hath laid on him the iniquity of us all**.

Matthew 20:28. Even as the Son of man came not to be ministered unto, but to minister, and **to give his life a ransom for many**.

A Propitiation Through Faith in His Blood.

Romans 3:25. Whom **God hath set forth to be a propitiation through faith in his blood**, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Jesus Christ Was Delivered for Our Offenses.

Romans 4:24-25. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; **Who was delivered for our offences**, and was raised again for our justification.

Christ Died for the Ungodly.

Romans 5:6-8. For when we were yet without strength, in due time **Christ died for the ungodly**. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, **while we were yet sinners, Christ died for us**.

Romans 8:3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

It Is God That Justifieth.

Romans 8:33. Who shall lay any thing to the charge of God's elect? *It is God that justifieth*.

1 Corinthians 15:3-4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; **4** and that he was buried, and that he rose again the third day according to the scriptures:

God Justifies the Heathen Through Faith.

Galatians 3:8. and the scripture, foreseeing that **God would justify the heathen through faith**, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

Such Were Some of You.

1 Corinthians 6:9-11. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. and ***SUCH WERE SOME OF YOU***: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

He Hath Made Him to be Sin for Us.

2 Corinthians 5:21. For **he hath made him to be sin for us**, who knew no sin; that we might be made the righteousness of God in him.

Galatians 1:4. **Who gave himself for our sins**, that he might deliver us from this present evil world, according to the will of God and our Father:

Christ Hath Redeemed Us from the Curse of the Law.

Galatians 3:13. **Christ hath redeemed us from the curse of the law**, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Christ Also Hath Loved Us.

Ephesians 5:2. and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Christ Jesus Came into the World to Save Sinners.

1 Timothy 1:13-15. **Who was before a blasphemer, and a persecutor, and injurious**: but I obtained mercy, because I did *it* ignorantly in unbelief. and the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that **Christ Jesus came into the world to save sinners; of whom I am chief.**

That He Might Redeem Us from All Iniquity.

Titus 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

According To His Mercy, He Saved Us.

Titus 3:3-7. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

Christ Was Once Offered to bear The Sins of Many.

Hebrews 9:28. So **Christ was once offered to bear the sins of many**; and unto them that look for him shall he appear the second time without sin unto salvation.

We Were Redeemed with the Precious Blood of Christ.

1 Peter 1:18-19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:

Jesus Christ Bare Our Sins in His Own Body on the Tree.

1 Peter 2:24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Christ Suffered for Sins, That He Might Bring us to God.

1 Peter 3:18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

He is the Propitiation for Our Sins.

1 John 2:2. and **he is the propitiation for our sins**: and not for ours only, but also for *the sins* of the whole world.

God Loved Us and Sent His Son to Save Us from Our Sins.

1 John 4:9-10. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

Jesus Loved Us and Washed us in His Own Blood.

Revelation 1:5. and from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood,**

Jesus Redeemed us to God by His Blood.

Revelation 5:9. and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for **thou wast slain, and hast redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation;

Revelation 7:14. and I said unto him, Sir, thou knowest. and he said to me, These are they which came out of great tribulation, **and have washed their robes, and made them white in the blood of the Lamb.**

The Atonement: Jesus Christ's Death on the Cross

Jesus Christ learned obedience from the things he suffered.

Hebrews 5:8 Though he were a Son, yet **learned he obedience by the things which he suffered;**

By the obedience of one shall many be made righteous.

Romans 5:17-19 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life **by one, Jesus Christ.**) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so **by the righteousness of one the free gift came** upon all men unto justification of life. For as by one man's disobedience many were made sinners, so **by the obedience of one shall many be made righteous.**

The Word of Faith.

Romans 10:8-13 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, **the word of faith, which we preach;** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. **For whosoever shall call upon the name of the Lord shall be saved.**

Romans 10:17 So then **faith cometh by hearing,** and hearing by **the word of God.**

Received ye the Spirit By Faith, or by the Law?

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by **the hearing of faith?**

Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or **by the hearing of faith?**

Christ Suffered "Once," Not Daily.

Hebrews 7:27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for **this he did once,** when he offered up himself.

Hebrews 9:7. But **into the second *went* the high priest alone once every year,** not without blood, which he offered for himself, and *for* the errors of the people:

Hebrews 9:12. Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place**, having obtained eternal redemption *for us*.

Hebrews 9:25-26. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: **but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself**.

Hebrews 9:28. So **Christ was once offered to bear the sins of many**; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10:10. By the which will **we are sanctified through the offering of the body of Jesus Christ once for all**.

1 Peter 3:18. For **Christ also hath once suffered for sins**, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

This Do in Remembrance of Me.

Take Up His Cross Daily (In Memory), and Follow Me.

Luke 9:23. And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

Luke 22:14-20. And when the hour was come, he sat down, and the twelve apostles with him. and he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. and he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. and he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: **this do in remembrance of me**. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

1 Corinthians 15:1-4. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, **if ye keep in memory what I preached unto you**, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 11:23-26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.** After the same manner also *he took* the cup, when he had supped, saying, **This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Christ's One-Time Death on the Cross Obtained Eternal Redemption For Us

Hebrews 9:12 Neither by the blood of goats and calves, **but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**

Believers are SANCTIFIED by the Cross ONCE—Forever.

Hebrews 10:10. By the which will **we are sanctified through the offering of the body of Jesus Christ once for all.**

Believers Are PERFECTED by the Cross ONCE—Forever.

Hebrews 10:14. For **by one offering he hath perfected for ever** them that are sanctified.

Believers Are WASHED by the Cross.

Revelation 1:5. and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood,**

Believers Are JUSTIFIED by the Cross.

1 Corinthians 6:11. and such were some of you: but ye are washed, but ye are sanctified, but **ye are justified** in the name of the Lord Jesus, and by the Spirit of our God.

Romans 5:9. Much more then, **being now justified by his blood,** we shall be saved from wrath through him.

Believers Are FORGIVEN of ALL Sin by the Cross.

Ephesians 1:7. In whom **we have redemption through his blood, the forgiveness of sins,** according to the riches of his grace;

1 John 1:7. But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.**

Believers Have the ATONEMENT Right Now.

Romans 5:11. and not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement.**

Believers Have PEACE With God.

Romans 5:1. Therefore being justified by faith, **we have peace with God** through our Lord Jesus Christ:

Believers Have Been RECONCILED With God by the Cross.

2 Corinthians 5:17-21. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. and all things are of **God, who hath reconciled us to himself by Jesus Christ**, and hath given to us the ministry of reconciliation; To wit, that **God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;** and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Let's Recap:

- Jesus ONE Offering Upon the Cross in AD 33, was for the Sins of the WHOLE World.
- God's Wrath Has Been Eternally Satisfied by the Cross.
- Believers are SANCTIFIED.
- Believers are PERFECTED.
- Believers are WASHED.
- Believers are JUSTIFIED.
- Believers have the ATONEMENT right now.
- Believers have PEACE with God.
- Believers have Been RECONCILED with God by Jesus death on the Cross.

Jesus PURGED Our Sins, by Himself, & then He Sat Down. Hebrews 1:3.

The Cross, a Finished Work

Jesus Offering Upon the Cross was for the Sins of the WHOLE World.

God's Wrath Has Been ETERNALLY Satisfied by the Cross.

Believers are PERFECTED Forever.

Believers are WASHED.

Believers are SANCTIFIED Forever by the Cross.



Believers have Been RECONCILED with God by the Cross.

Believers are JUSTIFIED.

Believers have the ATONEMENT Now.

Believers have PEACE with God.

Jesus PURGED Our Sins by Himself, & then He Sat Down.

The blood of Jesus Christ, his Son, cleansed us from all sin.

Ephesians 1:7 In whom **we have redemption through his blood, the forgiveness of sins,** according to the riches of his grace;

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.**

Revelation 1:5. and from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood,**

Jesus Redeemed us to God by His Blood.

Revelation 5:9. and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for **thou wast slain, and hast redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation;

Revelation 7:14. and I said unto him, Sir, thou knowest. and he said to me, These are they which came out of great tribulation, **and have washed their robes, and made them white in the blood of the Lamb.**

The Lamb of God, Without Blemish, and Spot.

Jesus Christ is the Only One to Stand Innocent Before Mt. Sinai.

By the obedience of one shall many be made righteous.

Romans 5:17-19 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life **by one, Jesus Christ.**) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so **by the righteousness of one the free gift came** upon all men unto justification of life. For as by one man's disobedience many were made sinners, so **by the obedience of one shall many be made righteous.**

The Righteous that Saves is Jesus Christ's Innocent Life—Alone.

Romans 4:6. Even as David also describeth the blessedness of the man, *unto whom **God imputeth righteousness without works,***

Impute: is to account or record on behalf

THE LORD OUR RIGHTEOUSNESS.

Jeremiah 23:6. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Which Of You Convinceth Me of Sin?

John 8:46. Which of you convinceth me of sin? and if I say the truth, why do ye not believe me?

That Just Man.

Matthew 27:19. When he was set down on the judgment seat, his wife sent unto him, saying, **Have thou nothing to do with that just man:** for I have suffered many things this day in a dream because of him.

What Evil Hath He Done.

Mark 15:14. Then Pilate said unto them, Why, **what evil hath he done?** and they cried out the more exceedingly, Crucify him.

I Find No Fault in This Man

Luke 23:4. Then said Pilate to the chief priests and to the people, **I find no fault in this man.**

Luke 23:14-15. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, **behold, I, having examined *him* before you, have found no fault in this man** touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, **nothing worthy of death is done unto him.**

John 18:38. Pilate saith unto him, What is truth? and when he had said this, he went out again unto the Jews, and saith unto them, **I find in him no fault *at all*.**

John 19:4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that **I find no fault in him.**

John 19:6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for **I find no fault in him.**

This Just Person.

Matthew 27:24. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of **this just person**: see ye *to it*.

1 Peter 3:18. For Christ also hath once suffered for sins, **the just** for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Holy, Harmless, Undeiled, Separate from Sinners

Hebrews 7:26. For such an high priest became us, **who is holy, harmless, undeiled, separate from sinners**, and made higher than the heavens;

A Lamb Without Blemish and Without Spot

1 Peter 1:19. But with the precious blood of Christ, as of a lamb without blemish and without spot:

He Did not Sin.

1 Peter 2:22. **Who did no sin**, neither was guile found in his mouth:

Isaiah 53:9. and he made his grave with the wicked, and with the rich in his death; because **he had done no violence, neither was *any* deceit in his mouth.**

2 Corinthians 5:21. For he hath made him *to be* sin for us, **who knew no sin**; that we might be made the righteousness of God in him.

Hebrews 4:15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, **yet without sin.**

Hebrews 7:27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

1 John 3:5. and ye know that he was manifested to take away our sins; and **in him is no sin.**

Jesus Christ The Righteous.

1 John 2:1. My little children, these things write I unto you, that ye sin not. and if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Seek the Righteousness of God in Christ Jesus, Not Your Own

Predicted.

Isaiah 56:1. Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and **my righteousness to be revealed**.

Ezekiel 16:14. and thy renown went forth among the heathen for **thy beauty**: for **it was perfect** through my comeliness, **which I had put upon thee**, saith the Lord GOD.

Revealed in the gospel.

Romans 1:17. For therein is **the righteousness of God revealed** from faith to faith: as it is written, The just shall live by faith.

Is of the Lord.

Isaiah 54:17. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and **their righteousness is of me**, saith the LORD.

Described As.

The righteousness of faith.

Romans 4:13. For **the promise**, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but **through the righteousness of faith**.

Romans 9:30. What shall we say then? That **the Gentiles**, which followed not after righteousness, **have attained** to righteousness, even **the righteousness which is of faith**.

Romans 10:6. But **the righteousness which is of faith** speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

The righteousness of God, without the law.

Romans 3:21. But now **the righteousness of God without the law** is manifested, being witnessed by the law and the prophets;

The righteousness of God by faith in Christ.

Romans 3:22. Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Christ being made righteousness unto us.

1 Corinthians 1:30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Our being made the righteousness of God, in Christ.

2 Corinthians 5:21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Christ is the end of the law for.

Romans 10:4. For Christ is the end of the law for righteousness to every one that believeth.

Christ called THE LORD OF OUR RIGHTEOUSNESS.

Jeremiah 23:6. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Christ brings in an everlasting righteousness.

Daniel 9:24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Is a free gift.

Romans 5:17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

God's righteousness never to be abolished.

Isaiah 5:16. But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

The promises made through.

Romans 4:13. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Saints.

Have, on believing.

Romans 4:5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Romans 4:11. and he received **the sign** of circumcision, **a seal** of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; **that righteousness might be imputed** unto them also:

Romans 4:24. But for us also, to whom **it shall be imputed**, if we believe on him that raised up Jesus our Lord from the dead;

Clothed with the robe of righteousness.

Isaiah 61:10. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for **he hath clothed me with the garments of salvation**, he hath covered me with **the robe of righteousness**, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

Exalted in righteousness.

Psalms 89:16. In thy name shall they rejoice all the day: and **in thy righteousness shall they be exalted**.

Desire to be found in.

Philippians 3:9. and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Glory in having.

Isaiah 45:24-25. Surely, shall *one* say, **in the LORD have I righteousness** and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. **In the LORD shall all the seed of Israel be justified**, and shall glory.

Exhortation to seek righteousness.

Matthew 6:33. But **seek ye first the kingdom of God, and his righteousness**; and all these things shall be added unto you.

The Gentiles attained to.

Romans 9:30. What shall we say then? That **the Gentiles**, which followed not after righteousness, have attained to righteousness, even the righteousness **which is of faith**.

Blessedness of those who have.

Romans 4:6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

The Jews.

Ignorant of.

Romans 10:3. For **they being ignorant of God's righteousness**, and *going about to establish their own righteousness*, have not submitted themselves **unto the righteousness of God**.

Stumble at righteousness by faith.

Romans 9:32. Wherefore? Because ***they sought it not by faith***, but as it were by the works of the law. For they stumbled at that stumblingstone;

Submit not to.

Romans 10:3. For they being ignorant of God's righteousness, and going about to establish their own righteousness, **have not submitted themselves unto the righteousness of God**.

Exemplified.

Abraham,

Romans 4:9. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that **faith was reckoned to Abraham for righteousness**.

Romans 4:22. and therefore it was imputed to him for righteousness.

Paul,

Philippians 3:7-9. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, **not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:**

Christ's Teachings are the "Commandments of God"

The Priesthood and the Law Have Changed.

Hebrews 7:11-12. If therefore perfection were by **the Levitical priesthood**, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? **For the priesthood being changed, there is made of necessity a change also of the law.**

Hebrews 7:18-19. **For there is verily a disannulling of the commandment** going before for the weakness and unprofitableness thereof. **For the law made nothing perfect**, but the bringing in of a better hope did; by the which we draw nigh unto God.

Hebrews 9:9-10. Which was a figure for the time then present, in which were **offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience**; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

I Will Make a New Covenant.

Hebrews 8:8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when **I will make a new covenant** with the house of Israel and with the house of Judah:

The New Covenant is not According to the Mt. Sinai Covenant.

Hebrews 8:9. **Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt**; because they continued not in my covenant, and I regarded them not, saith the Lord.

The Promise Made to Abraham is not According to the Law.

Romans 4:13. **For the promise**, that he should be the heir of the world, **was not to Abraham, or to his seed, through the law**, but through the righteousness of faith.

Romans 4:16. **Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed**; not to that only which is of the law, but to that also which is of the faith **of Abraham; who is the father of us all**,

Galatians 3:18. **For if the inheritance be of the law, it is no more of promise**: but God gave *it* to Abraham by promise.

“The Royal Law of Liberty” is, “Thou shalt love thy neighbor as thyself.”

James 2:8-9. If ye fulfil **the royal law** according to the scripture, **Thou shalt love thy neighbour as thyself**, ye do well: But *if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.*

James 2:12. So speak ye, and so do, as they that shall be judged by **the law of liberty**.

Christ’s Teachings are “the Laws of liberty” that will Judge the World.

John 12:48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: **the word that I have spoken, the same shall judge him in the last day.**

James 2:12. So speak ye, and so do, as **they** that **shall be judged by the law of liberty**.

Example of How **the Law to “Love One Another” will Judge the World.**

Matthew 25:31-46. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? and the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. and these shall go away into everlasting punishment: but the righteous into life eternal.

Love Fulfills the Law, Love Does No Harm to His Neighbor.

Romans 3:31. Do we then make void the law through faith? God forbid: yea, **we establish the law.**

Romans 13:9-10. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, **it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.**

Galatians 5:13-14. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. **For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.**

Galatians 5:22-23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: **against such there is no law.**

“If Ye Love Me, Keep My Commandments.” What Did Jesus Teach?

The Great Commission.

Matthew 28:18-20. and Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you alway, *even* unto the end of the world. Amen.

This is his commandment.

1 John 3:23. and **this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another,** as he gave us commandment.

This is the work of God.

John 6:29. Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

Keep My Commandments.

John 14:15. If ye love me, keep my commandments.

A New Commandment.

John 13:34-35. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another.

Believe In Me.

John 14:11. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

Our Father is in Heaven (Not on Earth).

Matthew 23:9 and call no *man* your father upon the earth: for one is your Father, which is in heaven.

Matthew 5:16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew 5:45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Be An Example.

Matthew 5:16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Hatred is Murder.

Matthew 5:21-22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Reconciliation.

Matthew 5:23-24. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Luke 12:58-59. When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Luke 14:31-32. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

Luke 19:8-10. and Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. and Jesus said unto him, **This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.**

Lust is Adultery.

Matthew 5:27-28. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Repentance.

Matthew 5:29-30. and if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. and if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Matthew 7:13. Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

Matthew 7:17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matthew 23:25-28. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Matthew 26:41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

Mark 8:34. and when he had called the people *unto him* with his disciples also, he said unto them, *Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

Mark 9:41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Mark 9:43. and if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Luke 3:8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Luke 8:15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

Luke 13:3. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Luke 13:5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Luke 15:11-32. and he said, A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. and he divided unto them *his* living. and not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. and when he had spent all, there arose a mighty famine in that land; and he began to be in want. and he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. and he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. and when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. and he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. and the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: and bring hither the fatted calf, and kill *it*; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. and they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. and he called one of the servants, and asked what these things meant. and he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. and he was angry, and would not go in: therefore came his father out, and intreated him. and he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. and he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Luke 24:47. and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

John 3:6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Divorce.

Matthew 5:31-32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Matthew 19:8-9. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. and I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Mark 10:5-12. and Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. and in the house his disciples asked him again of the same *matter*. and he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. and if a woman shall put away her husband, and be married to another, she committeth adultery.

Luke 16:18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

Fasting.

Matthew 6:16-18. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Oaths.

Matthew 5:33-37. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Matthew 23:16-24. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. and whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. and he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. \

Forgive Injuries.

Matthew 6:14-15. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Matthew 5:38-39. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Mark 11:25. and when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Luke 6:36-37. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Luke 17:3-4. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Lawsuits.

Matthew 5:40. and if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

Injustice.

Matthew 5:41. and whosoever shall compel thee to go a mile, go with him twain.

Matthew 27:32. and as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Charity.

Matthew 5:42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Love Enemies.

Matthew 5:43-48. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have

ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Giving To The Poor.

Matthew 6:1-4. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Mark 14:7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

Luke 11:41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

Luke 18:22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Prayer.

Matthew 6:5-8. and when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Matthew 6:9-13. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. and forgive us our debts, as we forgive our debtors. and lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Matthew 21:22. and all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

John 14:13. and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Wealth.

Matthew 6:19-21. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

God or Money?

Matthew 6:22-24. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Anxiety.

Matthew 6:25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Matthew 6:31-34. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

Do not Judge Others. Examination Yourself.

Matthew 7:1-5. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. and why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Stop Sharing Truth with Those that Refuses to Hear or Follow it.

Matthew 7:6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Matthew 10:14 and whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Mark 6:11 and whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Luke 9:5 and whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

Faith.

Matthew 7:7-11. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

John 16:23-24. and in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

The Golden Rule.

Matthew 7:12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Follow Christ, Not the Crowd.

Matthew 7:13-14. Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Christ's Followers Avoid the Teachings of False Prophets.

Matthew 7:15-20. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Luke 6:26. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

False Converts, Continue Living in Sin.

Matthew 7:21-23. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matthew 24:24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

Following Christ Is the Only Firm Foundation.

Matthew 7:24-27. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Missionary Work.

Matthew 10:7-15. and as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. and into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. and when ye come into an house, salute it. and if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. and whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Persecution.

Matthew 10:16-39. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. and the brother shall

deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. and ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. and fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. and a man's foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Self-denial.

Matthew 16:24. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

Temptations to Sin.

Matthew 18:6-10. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. and if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Seeking the Lost.

Matthew 18:11-14. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine,

and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Civil Duties.

Matthew 22:21. They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Food.

Matthew 15:16-20. and Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

Love God & Man.

Matthew 22:34-40. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying, Master, which *is* the great commandment in the law? Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.*

Forbid Him Not.

Mark 9:38-39. and John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, *Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.*

Have Faith in God.

Mark 11:22. and Jesus answering saith unto them, *Have faith in God.*

If Thy Brother Shall Trespass Against Thee.

Matthew 18:15-20. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every

word may be established. and if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Forgiveness.

Matthew 18:21-22. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, **I say not unto thee, Until seven times: but, Until seventy times seven.**

Love Thy Neighbor.

Matthew 19:16-19. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? and he said unto him, **Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.** He saith unto him, Which? Jesus said, **Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.**

The Greatest are Servants.

Matthew 20:25-28. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Be Ready.

Matthew 24:42-51. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite *his* fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Ye Did it Unto Me.

Matthew 25:34-46. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? and the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. and these shall go away into everlasting punishment: but the righteous into life eternal.

Beware of Covetousness.

Luke 12:12-31. For the Holy Ghost shall teach you in the same hour what ye ought to say. and one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. and he said unto him, *Man, who made me a judge or a divider over you?* and he said unto them, *Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.* and he spake a parable unto them, saying, *The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? and he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.* and he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body *is more* than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? and which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? and seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.

Judge Not According to the Appearance.

John 7:24. Judge not according to the appearance, but judge righteous judgment.

Keep My Words.

John 14:23-24. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Bear Fruit.

John 15:2. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Abide In Me.

John 15:4-12. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another, as I have loved you.

Ye Are My Friends.

John 15:14. Ye are my friends, if ye do whatsoever I command you.

John 15:17. These things I command you, that ye love one another.

This is God's Commandment.

This is his commandment.

1 John 3:23. and **this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another,** as he gave us commandment.

This is the work of God.

John 6:29. Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

Believe on the Lord Jesus Christ, and thou shalt be saved.

Acts 16:31. and they said, **Believe on the Lord Jesus Christ, and thou shalt be saved,** and thy house.

Christ Jesus came into the world to save sinners; of whom I am chief.

1 Timothy 1:15. This is a faithful saying, and worthy of all acceptation, that **Christ Jesus came into the world to save sinners; of whom I am chief.**

Repent, be baptized in the name of Jesus Christ for the remission of sins.

Acts 2:38-39. Then Peter said unto them, **Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.** For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

There is none other name, whereby we must be saved.

Acts 4:12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

If thou believest with all thine heart.

Acts 8:37. and Philip said, **If thou believest with all thine heart,** thou mayest. and he answered and said, **I believe that Jesus Christ is the Son of God.**

Acts 11:13-14. and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is **Peter; Who shall tell thee words, whereby thou and all thy house shall be saved.**

By him all that believe are justified from all things.

Acts 13:38-39. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: and **by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.**

Believe's through the grace of the Lord Jesus Christ shall be saved.

Acts 15:11. But **we believe that through the grace of the Lord Jesus Christ we shall be saved,** even as they.

Look unto me, and be ye saved.

Isaiah 45:22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

The just shall live by his faith.

Habakkuk 2:4. Behold, his soul *which* is lifted up is not upright in him: but **the just shall live by his faith.**

He that believeth and is baptized shall be saved.

Mark 16:16. **He that believeth and is baptized shall be saved;** but he that believeth not shall be damned.

As many as received him, have become the sons of God.

John 1:12-13. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Whosoever believeth in him should not perish, but have eternal life.

John 3:15-16 That **whosoever believeth in him should not perish, but have eternal life.** For God so loved the world, that he gave his only begotten Son, that **whosoever believeth in him should not perish, but have everlasting life.**

He that believeth on the Son hath everlasting life.

John 3:36. **He that believeth on the Son hath everlasting life:** and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Every one which seeth the Son, and believeth on him, may have everlasting life.

John 6:40. and this is the will of him that sent me, that **every one which seeth the Son, and believeth on him, may have everlasting life:** and I will raise him up at the last day.

He that believeth on me hath everlasting life.

John 6:47. Verily, verily, I say unto you, **He that believeth on me hath everlasting life.**

Let him come unto me, and drink.

John 7:37-38 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, *let him come unto me, and drink.* **He that believeth on me**, as the scripture hath said, **out of his belly shall flow rivers of living water.**

Whosoever liveth and believeth in me shall never die.

John 11:25-26 Jesus said unto her, I am the resurrection, and the life: **he that believeth in me, though he were dead, yet shall he live:** and **whosoever liveth and believeth in me shall never die.** Believest thou this?

Believe that Jesus is the Christ, the Son of God.

John 20:31. But these are written, **that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.**

Being justified by faith, we have peace with God through our Lord Jesus Christ.

Romans 5:1-2. Therefore **being justified by faith, we have peace with God through our Lord Jesus Christ:** By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Whosoever shall call upon the name of the Lord shall be saved.

Romans 10:9-13. That **if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For **whosoever shall call upon the name of the Lord shall be saved.**

The promise by faith of Jesus Christ might be given to them that believe.

Galatians 3:22.. But the scripture hath concluded all under sin, **that the promise by faith of Jesus Christ might be given to them that believe.**

Ye are all the children of God by faith in Christ Jesus.

Galatians 3:26. For ye are all the children of God by faith in Christ Jesus.

By grace are ye saved through faith; and that not of yourselves.

Ephesians 2:7-9. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For **by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.**

You that believe on the name of the Son of God; may know that ye have eternal life.

1 John 5:10-13 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. and **this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and** he that hath not the Son of God hath not life. **These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life,** and that ye may believe on the name of the Son of God.

Whosoever believeth that Jesus is the Christ is born of God.

1 John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

What is Justification?

According to Martin Luther, justification is the act of God declaring a sinner righteous through faith in Jesus Christ. It is a central doctrine in Lutheran theology and played a crucial role in the Protestant Reformation.

Here are the key aspects of justification according to Luther:

- **Sola Fide (Faith Alone):** Luther emphasized that justification is received through faith alone, not through good works or adherence to the law. Faith is the trust in Christ's atoning sacrifice as the sole basis for forgiveness and acceptance before God.
- **Sola Gratia (Grace Alone):** Justification is entirely a gift of God's grace, not something earned or merited by human effort. It is an act of God's undeserved favor towards sinners.
- **Alien Righteousness:** The righteousness that justifies the sinner is not their own but is the righteousness of Christ, imputed or credited to the believer through faith. This is often called "alien righteousness" because it comes from outside the believer.
- **Forensic Declaration:** Justification is not a process of moral transformation but a legal declaration by God. God declares the sinner "not guilty" and righteous because of Christ's perfect obedience and sacrificial death on their behalf.
- **Assurance of Salvation:** Justification provides the believer with assurance of their salvation and freedom from the fear of condemnation. It is based on God's promise and faithfulness, not on the believer's own fluctuating feelings or actions.

Luther's understanding of justification differed significantly from the prevailing Catholic view of his time, which emphasized a combination of faith and works, along with the infusion of grace through the sacraments. Luther's emphasis on faith alone and the imputation of Christ's righteousness led to a major theological break with the Catholic Church and sparked the Protestant Reformation.

For Luther, justification by faith alone was not just a theological concept but a deeply personal and liberating truth. It meant that salvation was not based on human effort but on God's grace, freely offered to all who trust in Christ. This understanding brought him great comfort and assurance in his own faith journey.

What is Imputed Righteousness?

According to Martin Luther, imputed righteousness is the core doctrine of justification, the process by which a sinner is declared righteous by God. Luther believed that this righteousness is not inherent in the person but is the righteousness of Christ Himself, credited to the believer through faith alone.

Here are the key aspects of imputed righteousness according to Luther:

- **Alien Righteousness:** Luther referred to it as "alien righteousness" because it is not our own but belongs to Christ.
- **Faith Alone:** This righteousness is received solely through faith in Christ's atoning sacrifice, not through good works or adherence to the law.
- **Legal Declaration:** Justification is a legal declaration by God, not a process of moral transformation. It's like a judge declaring a guilty defendant "not guilty" based on someone else paying their fine.
- **Double Imputation:** This involves both the imputation of our sins to Christ and the imputation of Christ's righteousness to us. This "exchange" occurs at the moment of faith, repentance, and baptism.
- **Comfort for the Believer:** Imputed righteousness provides assurance of salvation and freedom from the fear of condemnation.

Luther's emphasis on imputed righteousness was a central point of contention with the Catholic Church, which emphasized infused righteousness, a gradual process of becoming righteous through God's grace working within the believer. Luther argued that this view placed too much emphasis on human effort and obscured the centrality of Christ's work in salvation.

For Luther, imputed righteousness was not just a theological concept but a source of profound comfort and assurance for the believer. It meant that even though we are sinners, we can stand before God clothed in Christ's perfect righteousness, confident of our salvation.

What is Infused Righteousness?

Infused righteousness is a theological concept primarily associated with the Roman Catholic Church. It refers to the process by which God's grace is "infused" into the believer, transforming them and making them more righteous over time. This occurs through participation in sacraments, prayer, and acts of charity, among other things.

Key points about infused righteousness:

- **Gradual Process:** It's not a one-time event but a lifelong journey of growth in holiness.
- **Cooperation with Grace:** Believers are active participants in this process, cooperating with God's grace through their actions.
- **Transformation:** The goal is not just to be declared righteous but to actually become more righteous within oneself.
- **Role of Sacraments:** The sacraments play a crucial role in infusing grace and facilitating this transformation.

It's important to contrast infused righteousness with the Protestant concept of imputed righteousness:

- **Imputed Righteousness:** This is the belief that God declares a sinner righteous based on their faith in Christ alone. The righteousness of Christ is imputed, or credited, to the believer rather than infused into them.

While the Catholic Church also affirms the importance of faith and Christ's sacrifice, it emphasizes the ongoing process of becoming more righteous through God's grace working within the believer. This is where the concept of infused righteousness comes in.

If you'd like to delve deeper into this topic, here are some resources you might find helpful:

- **Infused righteousness - Wikipedia:** https://en.wikipedia.org/wiki/Infused_righteousness
- **Imputed versus Infused Righteousness | Catholic Answers Podcasts:** <https://www.catholic.com/audio/ddp/imputed-versus-infused-righteousness>

According to Seventh-Day Adventists, what is Sanctification?

According to Ellen G. White, what is Sanctification?

WARNING. THE FOLLOWING QUOTE WAS WRITTEN BY A FALSE PROPHET:

“Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. **Wrongs cannot be righted, nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict,** that we shall overcome.” Ellen G. White, The Acts of the Apostles, p. 560.

Seventh-day Adventists do not believe that observing the Sabbath alone sanctifies them. They believe that **sanctification is a process** of growing in holiness and becoming more Christlike through the power of the Holy Spirit.

Observing the Sabbath plays a significant role in their understanding of sanctification:

- **Sign of Sanctification:** The Sabbath is seen as a sign or symbol of **the sanctification process**, representing God's work in their lives to make them holy.
- **Time for Spiritual Growth:** The Sabbath provides a dedicated time for worship, prayer, study, and fellowship, which are essential for spiritual growth and transformation.
- **Reminder of God's Power:** By remembering the Sabbath, Adventists acknowledge God as the Creator and Redeemer and rely on His power for sanctification.
- **Foretaste of Heaven:** The peace and joy experienced during Sabbath observance are seen as a foretaste of the eternal rest and fellowship with God in heaven.

While keeping the Sabbath doesn't automatically make someone holy, it is considered a vital part of **the sanctification process** for Seventh-day Adventists. It's a time to connect with God, reflect on His goodness, and receive the spiritual nourishment needed to grow in faith and love.

THE SEVENTH-DAY ADVENTIST ‘**SANCTIFICATION PROCESS**’ CONCEPT IS AN EXPRESSION OF **INFUSED RIGHTEOUSNESS**, WHICH STANDS IN DIRECT OPPOSITION TO MARTIN LUTHER'S UNDERSTANDING OF **JUSTIFICATION** THROUGH CHRIST'S **IMPUTED RIGHTEOUSNESS** EXCLUSIVELY THROUGH FAITH IN CHRIST'S DEATH ON THE CROSS.

Sanctified (*Present Tense*) through the Cross, forever (*Future Tense*)

We are (present tense) sanctified through the cross, once for all (forever, future tense).

Hebrews 10:10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Revelation 12:11. and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

“They overcame by the blood of the Lamb,” not through “sore discipline” and sheer willpower.

1 John 5:4. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

John 1:12-13. But as many as received him, *to them gave He power* to become the sons of God, *even* to them that believe on his name: **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.***

Them which are sanctified (present tense).

Acts 20:32. and now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all **them which are sanctified.**

Among them which are sanctified (present tense) by faith that is in me.

Acts 26:18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance **among them which are sanctified by faith that is in me.**

Being sanctified (present tense) by the Holy Ghost

Romans 15:16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, **that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.**

Them that are sanctified (present tense) in Christ Jesus

1 Corinthians 1:2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

Christ Jesus, who of God is made unto us sanctification (present tense).

1 Corinthians 1:30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Ye are sanctified (present tense), in the name of the Lord Jesus.

1 Corinthians 6:11. and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

The unbelieving husband is sanctified (present tense) by the wife.

1 Corinthians 7:14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

That he might sanctify it (present tense), by the word.

Ephesians 5:26. That he might sanctify and cleanse it with the washing of water by the word,

This is the will of God, even your sanctification (present tense).

1 Thessalonians 4:3-4. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour;

The very God of peace sanctify you (present tense) wholly.

1 Thessalonians 5:23. and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

God hath chosen you to salvation through sanctification (present tense).

2 Thessalonians 2:13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

It (our meat, food) is sanctified by the word of God.

1 Timothy 4:5. For it is sanctified by the word of God and prayer.

2 Timothy 2:21. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

He that sanctifieth (present tense) and they who are sanctified (present tense) are all of one.

Hebrews 2:11. For both **he that sanctifieth and they who are sanctified are all of one**: for which cause he is not ashamed to call them brethren,

Hebrews 9:13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

We are sanctified (present tense) through the cross, once for all (forever, future tense).

Hebrews 10:10. By the which will **we are sanctified through the offering of the body of Jesus Christ once for all.**

Perfected (present tense) for ever (future tense) them that are sanctified (present tense).

Hebrews 10:14. For **by one offering he hath perfected for ever them that are sanctified.**

The blood of the covenant, wherewith he was sanctified (past tense).

Hebrews 10:29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted **the blood of the covenant, wherewith he was sanctified**, an unholy thing, and hath done despite unto the Spirit of grace?

That he might sanctify (present tense) the people with his own blood.

Hebrews 13:12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Through sanctification (present tense) of the Spirit.

1 Peter 1:2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Sanctify (present tense) the Lord God in your hearts.

1 Peter 3:15. But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Sanctified (present tense) by the Father and preserved (future tense) in Jesus Christ.

Jude 1. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

He that is holy (present tense), let him be holy still (future tense).

Revelation 22:11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Sins are Forgiven. They are not “Imputed” (Not Recorded)

Blessed is the man to whom the Lord will not impute sin.

Romans 4:4-8. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom **God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.**

Not imputing their trespasses unto them.

2 Corinthians 5:17-21. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. and all things *are* of **God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;** To wit, that **God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.** Now then we are ambassadors for Christ, as though God did beseech *you* by us: **we pray you in Christ's stead, be ye reconciled to God.** For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

This is as the waters of Noah unto me:

Isaiah 54:9-10. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Love keeps no record of being wronged.

1 Corinthians 13:4-5. (NLT) Love is patient and kind. Love is not jealous or boastful or proud or rude. It does not demand its own way. It is not irritable, and it **keeps no record of being wronged.**

1 John 4:7-8. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for **GOD IS LOVE.**

I will make an everlasting covenant with you, even the sure mercies of David.

Isaiah 55:1-3 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline

your ear, and come unto me: hear, and your soul shall live; and **I will make an everlasting covenant with you, even the sure mercies of David.**

He shall bear their iniquities.

Isaiah 53:10-12. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for **he shall bear their iniquities.** Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and **he bare the sin of many, and made intercession for the transgressors.**

If he hath wronged thee, or oweth thee ought, put that on mine account.

Philemon 18-19. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

Who his own self bare our sins in his own body on the tree.

1 Peter 2:24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: **by whose stripes ye were healed.**

Christ also hath once suffered for sins.

1 Peter 3:18. For **Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,** being put to death in the flesh, but quickened by the Spirit:

The Blood of Jesus Christ His Son Cleanseth Us from All Sin.

1 John 1:7-9. But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**

Your Sins Are Forgiven.

1 John 2:12. I write unto you, little children, because **your sins are forgiven** you for his name's sake.

Whosoever Believeth In Him Shall Receive Remission Of Sins.

Acts 10:43. To him give all the prophets witness, that **through his name whosoever believeth in him shall receive remission of sins.**

Through Jesus Is Preached Unto You The Forgiveness Of Sins.

Acts 13:38. Be it known unto you therefore, men *and* brethren, that **through this man is preached unto you the forgiveness of sins:**

All That Believe Are Justified from All Things.

Acts 13:39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

That Your Sins May Be Blotted Out.

Acts 3:19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

We Have The Forgiveness Of Sins.

Colossians 1:14. In whom we have redemption through his blood, *even* the forgiveness of sins:

Having Forgiven You All Trespases.

Colossians 2:13-14. and you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

To The Lord Our God Belong Mercies and Forgivenesses.

Daniel 9:9. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him.

We Have Redemption Through His Blood.

Ephesians 1:6-8. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence.

By Grace are ye Saved Through Faith.

Ephesians 2:4-9. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.**

Forgiving Iniquity and Transgression and Sin.

Exodus 34:6-7. and the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, **forgiving iniquity and transgression and sin**, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

He Had By Himself Purged Our Sins.

Hebrews 1:3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, **when he had by himself purged our sins, sat down** on the right hand of the Majesty on high.

Their Sins and Iniquities Will I Remember No More.

Hebrews 10:17. And their sins and iniquities will I remember no more.

Hebrews 8:12. For I will be merciful to their unrighteousness, and **their sins and their iniquities will I remember no more.**

He Obtained Eternal Redemption For Us.

Hebrews 9:12. Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**

The Blood Of Christ, Purges The Conscience.

Hebrews 9:14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works** to serve the living God?

Though Your Sins Be As Scarlet.

Isaiah 1:18. Come now, and let us reason together, saith the LORD: **though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**

The People Shall Be Forgiven Their Iniquity.

Isaiah 33:24. and the inhabitant shall not say, I am sick: the people that dwell therein *shall be forgiven their iniquity.*

The Lord Will Not Remember Thy Sins.

Isaiah 43:25. I, even I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

I Have Blotted Out, As A Thick Cloud, Thy Transgressions.

Isaiah 44:22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Seek Ye The Lord While He May Be Found.

Isaiah 55:6-11. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

I Will Remember Their Sin No More.

Jeremiah 31:34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for **I will forgive their iniquity, and I will remember their sin no more.**

I Will Cleanse Them From All Their Iniquity.

Jeremiah 33:8. And I will cleanse them from all their iniquity, whereby they have sinned against me; and **I will pardon all their iniquities**, whereby they have sinned, and whereby they have transgressed against me.

I Will Pardon Them.

Jeremiah 50:20. In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for **I will pardon them** whom I reserve.

Thou Art A Gracious God, and Merciful.

Jonah 4:2. And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Ye May Be Clean From All Your Sins.

Leviticus 16:30. For on that day shall **the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.**

Romans 5:11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement.**

The Remission Of Their Sins.

Luke 1:77. To give knowledge of salvation unto his people by the remission of their sins,

Remission Of Sins Should Be Preached In His Name.

Luke 24:47. *And* that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

He Shall Save His People From Their Sins.

Matthew 1:21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

God Delighteth In Mercy.

Micah 7:18-19. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

Thou Art A God Ready To Pardon.

Nehemiah 9:17. And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but **thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.**

Who Forgiveth All Thine Iniquities.

Psalms 103:2-4. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

As The East Is from The West.

Psalms 103:12. As far as the east is from the west, so far hath he removed our transgressions from us.

The Lord Is Merciful and Gracious.

Psalms 103:7-8. He made known his ways unto Moses, his acts unto the children of Israel. The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

Blessed Is He Whose Transgression Is Forgiven.

Psalms 32:1. *A Psalm of David, Maschil.* Blessed *is he* whose transgression *is* forgiven, *whose* sin *is* covered.

Blot Out My Transgressions.

Psalms 51:1. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Create In Me A Clean Heart.

Psalms 51:9-13. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

As For Our Transgressions, Thou Shalt Purge Them Away.

Psalms 65:3. Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

O Lord, Art A God Full Of Compassion.

Psalm 86:15-16. But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

Thou, Lord, Art Good, and Ready To Forgive

Psalm 86:5. For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Jesus Loved Us and Washed Us From Our Sins.

Revelation 1:5. and from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Revelation 7:14. and I said unto him, Sir, thou knowest. and he said to me, **These are they which** came out of great tribulation, and **have washed their robes, and made them white in the blood of the Lamb.**

There Shall Come Out Of Sion The Deliverer.

Romans 11:26. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

I Shall Take Away Their Sins.

Romans 11:27. For this *is* my covenant unto them, when I shall take away their sins.

Where Sin Abounded, Grace Did Much More Abound.

Romans 5:20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

There Shall Be a Fountain Opened To The House Of David.

Zechariah 13:1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Unrepentant Sins that Result in Being Outside the City of God.

There are Different Degrees of Punishment.

Luke 12:47-48. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

There are Sins not Unto Death (Repented Sins)

1 John 5:16-17. If any man see his brother sin *a sin which is not unto death*, he shall ask, and he shall give him life for **them that sin not unto death**. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and **there is a sin not unto death**.

God Forgives All Who Repent, and Believe the Gospel

Mark 1:15. And saying, The time is fulfilled, and the kingdom of God is at hand: **repent ye, and believe the gospel**.

Luke 24:47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

God Forgives All Who Humble Themselves and Confess Their Sins.

1 John 1:9. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

Luke 18:13-14. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, **God be merciful to me a sinner. I tell you, this man went down to his house justified** *rather* than the other: for every one that exalteth himself shall be abased; and **he that humbleth himself shall be exalted**.

There Are Sins Unto Death (Grievous Sins that are Never Repented of).

1 John 5:16-17. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. **There is a sin unto death: I do not say that he shall pray for it**. All unrighteousness is sin: and there is a sin not unto death.

The Wrath of God Upon the Children of Disobedience.

Ephesians 5:3-6. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not

convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, **hath any inheritance in the kingdom of christ and of God.** Let no man deceive you with vain words: for **because of these things cometh the wrath of God upon the children of disobedience.**

The Unrighteous Shall Not Inherit the Kingdom of God.

1 Corinthians 6:9-10. Know ye not that **the unrighteous shall not inherit the kingdom of God? Be not deceived:** neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, **shall inherit the kingdom of God.**

Such Shall Not Inherit the Kingdom of God.

Galatians 5:19-21. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that **they which do such things shall not inherit the kingdom of God.**

By Nature The Children of Wrath.

Ephesians 2:2-3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in **the children of disobedience:** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature **the children of wrath**, even as others.

Shall Have Their Part In The Lake of Fire.

Revelation 21:8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, **shall have their part in the lake which burneth with fire and brimstone:** which is the second death.

For Without Are.

Revelation 22:15. **For without are** dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

The Wrath of God on the Children of Disobedience.

Colossians 3:5-6. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: **For which things' sake the wrath of god cometh on the children of disobedience:**

They Which Commit Such Things Are Worthy of Death.

Romans 1:28-32. and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who **knowing the judgment of god, that they which commit such things are worthy of death**, not only do the same, but have pleasure in them that do them.

The Law is not Made for a Righteous Man, but for the Lawless.

1 Timothy 1:9-10. Knowing this, that **the law is not made for a righteous man, but for the lawless and disobedient**, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

Such Were Some of You

1 Corinthians 6:11. and **SUCH WERE SOME OF YOU:** but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Corinthians 12:2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Titus 3:3-6. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour;

1 Peter 4:2-3. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

Romans 6:17-19. But God be thanked, that ye *were the servants of sin*, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for *as ye have yielded your members servants to uncleanness and to iniquity unto iniquity*; even so now yield your members servants to righteousness unto holiness.

Ephesians 2:1-3. and you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

If Any Man Sin, We Have An Advocate With The Father

1 John 2:1-2. My little children, these things write I unto you, that ye sin not. and **IF ANY MAN SIN, WE HAVE AN ADVOCATE WITH THE FATHER, JESUS CHRIST** the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

The Blood of Jesus Christ His Son Cleanseth Us From All Sin

1 John 1:7. But if we walk in the light, as he is in the light, we have fellowship one with another, and **THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN.**

Martin Luther vs. Ellen G. White

By David Michael Curtis



In her book "Great Controversy," Ellen White wrote about several of the Fathers of the Protestant Reformation, presenting herself and all of Adventism as in alignment with their teachings. However, upon comparing their beliefs about faith alone, grace alone, and Christ alone with Ellen's views, a significant contrast becomes evident. This will thoroughly demonstrate this contrast, dispelling illusions about aligning these beliefs. The Protestant Reformation fathers, and Seventh-day Adventist prophetess Ellen White taught two different ways to become worthy of eternal life judicially. **The Reformers taught that our judicial standing is entirely provided from start to finish by faith alone in the gift of Jesus Christ's all-sufficient Atonement on the cross.**

"For by grace are ye saved through faith; and that NOT OF YOURSELVES: it is the gift of God: Not of works, lest any man should boast." Ephesians 2:8-9.

This verse underscores the pivotal role of faith and grace in our salvation, providing believers a source of reassurance and comfort.

Martin Luther's "Justification by Faith Alone!"



Is 'The Atonement' the train's engine or the caboose?

- Has the life, death, and resurrection of Jesus Christ fully reconciled us to God,
- Or do we only become fully reconciled to God after our characters are found righteous

during an "investigative judgment"?

What motivates Christians to do good works?

- Is it love and gratitude from having all of our sins forgiven and being reconciled to God despite being undeserving of His amazing love and grace,
- Or are good works motivated by the hope of retaining God's approval only after proving ourselves worthy before an uncompromising Law that will condemn without mercy if the slightest flaw in our character is uncovered during an "investigative judgment"?

*“Aim to make your children **perfect in character. Remember that such only can see God.**” – Ellen White, Child Guidance page 73.*

*“The Lord loves those little children who try to do right, and He has promised that they shall be in His kingdom. **But wicked children God does not love. He will not take them to the beautiful City, for He only admits the good, obedient, and patient children there.**” – Ellen G. White, An Appeal to the Youth, pp. 62-63.*

*“The Lord requires at this time just what He required of Adam in Eden – **perfect obedience to the law of God. We must have righteousness without a flaw, without a blemish.**” - Ellen G. White, Faith and Works page 89.*

Ellen White's "Investigative Judgment" Theory



**“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”
Philippians 3:9**

“We were reconciled to God by the death of his Son, “

“We have NOW received the atonement.” Romans 5:10,11

- Do we receive atonement through an unmerited act of mercy performed by Christ's death on the Cross on April 1, 33 AD,
- Or does atonement only come after October 22, 1844, after proving ourselves worthy through perfect obedience before the Ten Commandments during an "investigative judgment"?

How you answer this question will affect everything you believe about the gospel. Consequently, it will affect how you view your relationship with God. Are you reconciled to God and accepted by Him right now, or do you still need to do something to earn or retain His approval?"

New employees are often hired on a probationary basis and earn the right to keep their jobs based on their performance. However, as sons and daughters of God, we are not merely employees on probation. Unlike a probationary period at work, the prodigal son in the biblical story was not placed on probation before being welcomed back into the family. Instead, the father welcomed his wayward son home with open arms. He even empowered him with the family ring, symbolizing his reinstatement into the family.

Ellen White has influenced millions to believe they are on probation with the Lord, hoping to be accepted after a grace period, as if they need to prove their worth through their actions. This perspective makes it challenging to see oneself as a beloved son or daughter of a loving Father in Heaven who has already welcomed everyone home, much like the prodigal sons and daughters we all are.

Both Jesus and Paul emphasized that we are no longer considered servants but rather as sons. We do not need to be concerned about getting hired because we have already been welcomed into God's family and are now co-heirs with Christ. As a result, we can confidently approach God's throne as His children. Our place in God's family is not based on our good behavior; instead, it is a gift given to us out of God's mercy and grace.

“Not by works of righteousness which we have done, but according to His mercy He saved us” Titus 3:5.



And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.
John 8:35-36



But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
Galatians 4:4-7

Let's set aside discussions about theology and terms like justification, sanctification, and atonement. Everything boils down to a simple question: Are you born again? Are you a child of God?

I was born in Roseburg, Oregon, and because of that, I am a citizen of the United States of America. The only thing I had to do to receive this citizenship was to be born in the USA. Through faith in Jesus Christ, I have been born again. I am made a son of God through this new birth, making me a citizen of the kingdom of God. The Bible says Jesus Christ "made us kings and priests unto God and his Father." The Bible says that I am an ambassador of God's kingdom. My identity and worth are not based on my works; instead, they are based on the fact that God has made me his son through His mercy and grace by giving His Son to die on the cross for me and then raising Him to life on the third day.

I am unashamed of the gospel, a son of God by faith in Jesus Christ, and a citizen of His kingdom. I already have a mansion there. I do not deserve it; I did not earn it, and there is nothing I can ever do to repay God for it. It is a gift that I received solely by faith.

If you are born again, then I want you to know that it means you are a child of God right now, which means you are a citizen of God's Kingdom. You have a mansion there right now, complete with a crown and the titles of ambassador, king, and priest. But most importantly, you are a son or daughter of God right now.

I have found my answer in Jesus Christ and have more faith and peace than I ever did as an Adventist. Now, the question you need to ask is this: "Is our adoption and citizenship into God's kingdom an unmerited event that we receive immediately through the imputed righteousness of Jesus Christ alone, or is our heavenly citizenship something that we only receive on a probationary basis and then must prove worthy of retaining through good works and character perfection (infused/imparted righteousness)?"

Imputed -v- Infused Righteousness

Martin Luther's doctrine of "Righteousness by Faith Alone" boldly opposed the Roman Catholic Church's teaching of Infused Righteousness. Luther taught that Justification is through imputed Righteousness alone. Quotes from Martin Luther will follow later in this article to help clarify these terms.

Martin Luther believed in imputed Righteousness alone, while the Roman Catholic Church taught both imputed and infused Righteousness. Luther felt that being accounted righteous is an immediate event received by faith alone. On the other hand, the Roman Catholic Church taught that being accounted righteous is an immediate event and a process retained through good behavior. This new teaching in Germany in the early 16th century was called Sola Fide, meaning "Righteousness by Faith Alone."

Roman Catholics, Mormons, and Seventh-day Adventists believe that being considered righteous involves an immediate "event" and an ongoing "process" maintained through good behavior. On the other hand, mainstream and evangelical Christianity today fully supports Martin Luther's doctrine of "Righteousness by Faith ALONE!" According to this belief, being considered righteous is an immediate event that occurs through the imputed Righteousness of Jesus Christ by faith alone.

"Legalism is the notion that a sinner can, by his efforts, or by the power of the Holy Spirit in his life, do some work to obtain or retain his salvation." –

What Is Faith, John W. Robbins (Editor – The Trinity Foundation), pg. 121-122.

<i>Martin Luther</i> (imputed righteousness)	<i>Ellen G. White</i> (infused/imparted righteousness)
The Bible is God's ONLY inspired and authoritative word and the ONLY source for Christian doctrine.	Adventists must believe in her writings and yield to her views and teachings to be among the remnant.
Salvation is offered as a gift by grace alone, the cost of which was dearly paid for at the Cross.	Adventists believe in Grace plus Law and have labeled Salvation by Grace <u>Alone</u> " as 'Cheap Grace.'
Justified by Faith <u>Alone</u>	Initially justified by Faith, Retain Justification through perfect obedience to the Ten Commandments
Forgiveness of all sin. The inherently sinful nature of the first Adam <u>was</u> <u>judicially</u> 100% condemned and crucified by Faith on the Cross. Through the "new birth," we are released from <u>all</u> condemnation that the sinful nature of the First Adam brought upon the world. Christ bore <u>all</u> the sins of the world upon himself and died as our substitute.	Forgiveness of past sinful acts. Adventists are placed on probation and must perform competently to keep their salvation. Their performance is 'investigated' in a judgment that began in 1844, and if they do not measure up to the Law, they are condemned.
God no longer imputes (keeps account of) sin	Angels continue to keep account of all SDA sins with "terrible exactness."
Christ's holy character is <u>credited</u> , and Christians are judicially declared righteous by Faith alone and released from all fear of Judgement.	Christ's holy character is <u>infused/imparted</u> . Adventists must achieve the same character level as the Law to <u>retain</u> their Justification during the Investigative Judgment.
Jesus faced judgment as our substitute. Christians are justified by the imputed Righteousness of Christ by Faith alone! (Forensic Justification)	Adventists must have their characters weighed against the Law and have no flaws to pass judgment. (Moral Justification)

A Gradual Shift Back to Reformation Theology Within Adventism

In 1979, a significant shift began within the Adventist church following Desmond Ford's Evangelical earthquake at Glacier View, California. Many contemporary Adventist ministers have increasingly focused on preaching about faith, grace, and Christ alone while minimizing the emphasis on Ellen White and her "Investigative Judgment" theory in their teachings. This departure from traditional teachings has been met with strong resistance from ultra-conservative Seventh-day Adventists, who have labeled it "New Theology." Some have even chosen to leave the Adventist church and establish independent home churches to maintain loyalty to Ellen White. However, it's worth noting that this "New Theology" is not new – it predates Ellen White. It aligns with the theology of the Protestant Reformers, particularly the concept of "Justification by Faith ALONE," as emphasized by Martin Luther.

- The teaching of Righteousness by Faith was first introduced within the Adventist church at the General Conference in 1888 through the preaching of A. T. Jones and E. J. Waggoner. The leaders of the General Conference rejected this teaching, which is a well-known fact among Adventists today.
- It was second considered in 1956 during meetings between several Adventist leaders and cult watcher Walter Martin. At that time, the Adventist leadership accepted an evangelical understanding of several fundamental gospel beliefs. The following year, these views were published in the book Questions on Doctrine.
- The publication of "Questions on Doctrine" caused a division within the Adventist Church. In the last 60 years, every separate church or separation movement has originated from this publication. In 1979, Desmond Ford brought Martin Luther's views on "Justification by Faith Alone" to the forefront within the Adventist Church for the third time.
- In the 1980s, Questions on Doctrine was replaced by the book "Seventh-day Adventists Believe." This new book was carefully written to accommodate the ultra-conservative and the "New Theology" perspectives. It was intended to reconcile differences within the Adventist church and present a more inclusive image to the broader Christian community. The book was created in response to a request from Walter Martin to prevent Adventists from being labeled as a cult.
- Between 2000 and the present, more than 300,000 people left the Adventist church annually, making it the highest per capita exodus of any church worldwide. Seventh-day Adventist churches primarily consist of older and middle-aged members in the United States, with minimal growth. To address this decline, newly graduated ministers teach a gospel that aligns more with Evangelical Christianity. This departure from historical Adventism is seen as a significant threat by some, leading to resistance labeled as "new theology" in avoidance of associations with the Protestant Reformers. Ultra-conservative Seventh-day Adventists contend that a choice must be made between embracing "new theology" and adhering to the teachings of Ellen White, as it is believed that both cannot be maintained simultaneously.

MARTIN LUTHER:

"(Martin) Luther came to understand justification as entirely the work of God. ... Luther based his position on Predestination on St. Paul's epistle to the Ephesians 2:8–10. Against the teaching of his day that the righteous acts of believers are performed in cooperation with God, Luther wrote that Christians receive such righteousness entirely from outside themselves, that righteousness not only comes from Christ but is the righteousness of Christ, imputed to Christians (rather than infused into them) through faith. ... Faith, for Luther, was a gift from God; the experience of being justified by faith was "as though I had been born again." His entry into Paradise, no less, was a discovery about "the righteousness of God" – a discovery that "the just person" of whom the Bible speaks (as in Romans 1:17) lives by faith." Source:

http://en.wikipedia.org/wiki/Martin_Luther#Justification_by_faith

Judged By Our Character or His?

Infused Righteousness



*"All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of Heaven; as they have become partakers of the righteousness of Christ, **and their characters are found to be in harmony with the law of God**, their sins will be blotted out, and **they themselves will be accounted worthy of eternal life.**" – The Great Controversy p. 483. (1888)*

Imputed Righteousness



*"All who have truly repented and by faith claimed the blood of Christ's atoning sacrifice have received pardon. When their names come up in this judgment **and they are found clothed with the robe of Christ's righteousness**, their sins are blotted out and they are accounted worthy of eternal life (Luke 20:35)." – Seventh-day Adventist Believe p. 321. (1988)*



"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Galatians 3:11

"Grace is UNMERITED mercy that God gave to us by sending his son to die on a cross to give us eternal salvation." - Wikipedia

Ellen White's use of the names of significant figures, such as Martin Luther, John Huss, Calvin, etc., in "The Great Controversy" could be misleading because it might give the impression that these reformers shared the same beliefs as Ellen. It's important to understand that historically, these men opposed the core principles found in Ellen White's gospel throughout their lives. The "5 Solas" summarize the fundamental theological beliefs of the Reformers.

The Five Solas are five Latin phrases that emerged during the Protestant Reformation and summarize the Reformers' basic theological beliefs in contradistinction to the teaching of the Roman Catholic Church of the day. The Latin word sola means "alone" or "only" in English. The five solas articulated five fundamental beliefs of the Protestant Reformation, pillars which the Reformers believed to be essentials of the Christian life and practice. http://en.wikipedia.org/wiki/Five_solas

The "5 Solas"

Ellen White herself said to "seek to arouse the spirit of true Protestantism" (Testimonies for the Church Vol. 5 p. 716). The "5 Solas" represent the spirit of true Protestantism. Simply taking anti-Catholic stances without them does not embody true Protestantism. Adventists have their anti-Catholic stances for entirely different reasons than the Fathers of the Reformation did. For Adventists, it is primarily about the "Sabbath alone." For the Fathers of the Reformation, the issue was "faith alone," "grace alone," "Christ alone," "Bible alone," and "glory to God alone."

Sola scriptura ("by Scripture alone")

"Sola scriptura" teaches that the Bible is God's only inspired and authoritative word and the sole source of Christian doctrine. When the Reformers said "sola Scriptura," they emphasized the Bible's authority. They meant that the Bible alone is our ultimate authority, not the pope, the church, traditional church teachings, or personal feelings. While other authorities, like church leaders, the state, or parents, are essential, only the Scripture is truly ultimate. Therefore, if any of these other authorities contradict the Bible, they should be judged by the Bible and rejected.

Sola fide ("by faith alone")

Sola fide is the teaching that justification (interpreted in Protestant theology as "being declared just by God") is received by faith only, without any mixture of or need for good works. Protestants see this doctrine as being summarized with "Faith yields justification and good works," contrasted with the Roman Catholic formula "Faith and good works yield justification."

According to Martin Luther, the article by which the church stands or falls is "Justification by faith alone!" The Reformers called justification by faith Christianity's "material principle" because it involves the very matter or substance of what a person must understand and believe to be saved. Justification is a declaration of God based on the work of Christ. It flows from God's grace and comes to the individual not by anything they might do but by "faith alone" (sola fide). The whole doctrine can be stated as follows: Justification is the act of God by which he declares sinners to be righteous because of Christ alone, by grace alone, through faith alone.

MARTIN LUTHER:

"Jesus Christ, our God and Lord, died for our sins and was raised again for our justification (Romans 3:24–25). He alone is the Lamb of God who takes away the sins of the world (John 1:29), and God has laid on Him the iniquity of us all (Isaiah 53:6). All have sinned and are justified freely, without their works and merits, by His grace, through the redemption that is in Christ Jesus, in His blood (Romans 3:23–25). This is necessary to believe. This cannot be otherwise acquired or grasped by any work, law, or merit. Therefore, it is clear and certain that this faith alone justifies us ... Nothing of this article can be yielded or surrendered, even though heaven and earth and everything else falls (Mark 13:31)" – Martin Luther.

Source: http://en.wikipedia.org/wiki/Martin_Luther#Justification_by_faith

Sola gratia ("by grace alone")

Sola gratia teaches that salvation comes solely by divine grace or "unmerited favor" and not as something earned by the sinner. This means that salvation is an undeserved gift from God for the sake of Jesus.

The phrase "sola gratia" implies that humans have no entitlement to God. In other words, God owes us nothing except punishment for our many deliberate sins. Therefore, when He saves sinners, it is solely because it pleases Him to do so. Indeed, without this grace and the transformative work of the Holy Spirit that comes from it, no one would be saved, as in our lost state, humans cannot earn, seek, or even cooperate with God's grace. By emphasizing "grace alone," the Reformers rejected the idea that human methods, techniques, or strategies could lead anyone to faith. It is grace alone, expressed through the supernatural work of the Holy Spirit, that brings us to Christ, freeing us from our bondage to sin and reviving us from spiritual death to life.

The "Investigative Judgment" is a front against the cornerstone of the Protestant Reformation!

"But that no man is justified by the law in the sight of God, it is evident: for, THE JUST SHALL LIVE

BY FAITH. "Galatians 3:11

*"Not the labors of my hands
can fulfill thy law's commands;
could my zeal no respite know,
could my tears forever flow,
all for sin could not atone;
thou must save, and thou alone."
- Rock of Ages (Hymn)*

Solus Christus or Solo Christo ("through Christ alone")

The concept of Solus Christus teaches that only Christ serves as the mediator between God and humanity and that salvation is only possible through him. From start to finish, our righteousness comes solely from having faith in Christ.

During the Middle Ages, the church discussed Christ. A church that did not do so could hardly claim to be Christian. However, the medieval church had added many human accomplishments to Christ's work, making it impossible to say that salvation was entirely through Christ and his atonement. As the Reformers rightly recognized, this was the most fundamental of all heresies. It involved the combination of God's work with our righteousness. The Reformation motto, Solus Christus, was created to reject this error. It stated that salvation has been achieved through the mediating work of the historical Jesus Christ alone. His sinless life and substitutionary atonement alone are enough for our justification, and any 'gospel' that fails to acknowledge or denies this is a false gospel that will not save anyone.

Soli Deo Gloria ("glory to God alone")

Soli Deo Gloria teaches that all glory should be attributed to God alone, as salvation is achieved only through His will and action. This includes the gift of Jesus' all-sufficient atonement on the cross and the gift of faith in that atonement, which is instilled in believers' hearts by the Holy Spirit.

The essence of each great solas is captured in the fifth Reformation motto: soli Deo Gloria, meaning 'to God alone be the glory.' This sentiment is echoed by the apostle Paul in Romans 11:36 when he wrote, 'To Him be the glory forever! Amen.' These words naturally follow from the preceding statement, "For from him and through him and to him are all things" (v. 36), because it is because all things genuinely originate from God and are directed towards Him that we declare, 'to God alone be the glory.'

"Sola fide" (Salvation by Faith alone) predated the Reformation.

Here are multiple quotes from the Early Church Fathers on the topic.

- **[Clement of Rome \(c. 30-100\)](#)**: "And we [Christians], too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory for ever and ever. Amen." - [Clement Alexandria](#). *Epistle to the Corinthians*.
- **[Justin Martyr \(d. 165\)](#)** in his Dialogue with Trypho: "No longer by the blood of goats and of sheep, or by the ashes of a heifer . . . are sins purged, but by faith, through the blood of Christ

and his death, who died on this very account.” – [Justin Martyr](#). *Dialogue with Trypho*.

- [Didymus the Blind](#) (c. 313-398): “. . . a person is saved by grace, not by works but by faith. There should be no doubt but that faith saves and then lives by doing its own works, so that the works which are added to salvation by faith are not those of the law but a different kind of thing altogether.” – [Didymus the Blind](#). *Commentary on James, 2:26b*.
- [Hilary of Poitiers](#) (c 315-67) on **Matthew 20:7**: “Wages cannot be considered as a gift, because they are due to work, but God has given free grace to all men by the justification of faith.” – Finch, George. *A Sketch of the Romish Controversy*. pp. 230.
- [Basil of Caesarea](#) (329-379): “Let him who boasts boast in the Lord, that Christ has been made by God for us righteousness, wisdom, justification, redemption. This is perfect and pure boasting in God, when one is not proud on account of his own righteousness but knows that he is indeed unworthy of the true righteousness and is (or has been) justified solely by faith in Christ.”- Chemnitz. *Examination of the Council of Trent*. 1:505.
- [Ambrose](#) (c. 339-97): “Therefore let no one boast of his works, because no one can be justified by his works; but he who is just receives it as a gift, because he is justified by the washing of regeneration. It is faith, therefore, which delivers us by the blood of Christ, because blessed is he whose sins are forgiven, and to whom pardon is granted.” – Finch. *A Sketch of the Romish Controversy*. pp. 220.
- [Jerome](#) (347-420) on **Romans 10:3**: “God justifies by faith alone.” (Deus ex sola fide justificat). – [Jerome](#). *Epistolam Ad Romanos*. Caput X, v. 3, PL 30:692D.
- [Chrysostom](#) (349-407): For Scripture says that faith has saved us. Put better: Since God willed it, faith has saved us. Now in what case, tell me, does faith save without itself doing anything at all? Faith’s workings themselves are a gift of God, lest anyone should boast. What then is Paul saying? Not that God has forbidden works but that he has forbidden us to be justified by works. No one, Paul says, is justified by works, precisely in order that the grace and benevolence of God may become apparent. – [Chrysostom](#). *Homily on Ephesians*. 4.2.9.
- [Augustine](#) (354-430): If Abraham was not justified by works, how was he justified? . . . Abraham believed God, and it was reckoned to him as righteousness (Rom. 4:3; Gen. 15:6). Abraham, then, was justified by faith. Paul and James do not contradict each other: good works follow justification.
- [Augustine](#) (354-430): “When someone believes in him who justifies the impious, that faith is reckoned as justice to the believer, as David too declares that person blessed whom God has accepted and endowed with righteousness, independently of any righteous actions (Rom 4:5-6). What righteousness is this? The righteousness of faith, preceded by no good works, but with good works as its consequence.” – [Augustine](#). *Expositions of the Psalms* 1-

32. Exposition 2 of Psalm 31.

- **Ambrosiaster (4th century), on Rom. 3:24:** “They are justified freely because they have not done anything nor given anything in return, but by faith alone they have been made holy by the gift of God.”
- **Cyril of Alexandria (412-444):** For we are justified by faith, not by works of the law, as Scripture says (Gal. 2:16). By faith in whom, then, are we justified? Is it not in him who suffered death according to the flesh for our sake? Is it not in one Lord Jesus Christ? – Russell, Norman. *Against Nestorius (Cyril of Alexandria)*. pp. 165.



A painting of the Hebrews at Mount Sinai in Exodus 19

John Bunyan's "Pilgrim's Progress"

"Meeting Worldly-Wiseman and Climbing Mt. Sinai"

Which Mt. Should You Climb?

In John Bunyan's "Pilgrim's Progress," Worldly-wiseman tried to deceive Christian into Climbing Mt. Sinai, to be rid of his burden. Then Evangelist helps Christian back to the only true way of Salvation by directing him to the Cross at the top of Mt. Zion.

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Hebrews 12:18-22

The traditional Christian interpretation of the gospel originates from the Reformation period, which has its roots in the teachings of the earliest church fathers. While stating that it is connected to the Reformation, the Adventist church emerged as a distinct movement with its own beliefs in the 19th century, which were regarded by some as diverging from the gospel. Additionally, the views of the Adventist church on Sanctification lack historical support from either the Reformation era or the early church period.

The emphasis in Adventism on good deeds, personal growth, character, etc., to meet God's approval and pass Ellen's "Investigative judgment" theory is fundamentally different from Martin Luther's view of Righteousness by Faith Alone. Suppose Seventh-day Adventists were true to their own beliefs. In that case, they should consider removing Martin Luther and other historical figures from their book, Great Controversy. Great Controversy seems to glorify individuals who strongly opposed the Adventists' stance on atonement, which is based on good deeds, law-keeping, personal growth, character, and righteousness.

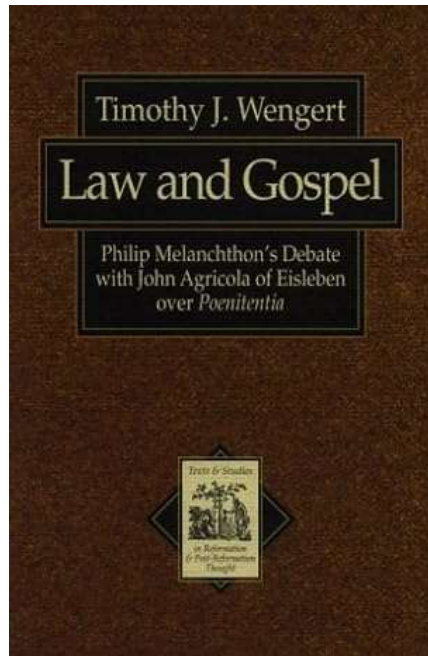
The Seventh-day Adventist's view of Sanctification is closer to Mormonism and Catholicism than to Protestantism. Catholicism and Mormonism both teach that our own works play a part in our standing before God. Mainstream Christian apologists agree that the Adventist's view of Sanctification is closer to Catholicism than to the Protestant view. This is one of the reasons why Evangelicals consider Seventh-day Adventists a cult.



Our Judicial Standing

<i>What does Each Church teach?</i>	<i>Process or Event</i> Forensic or Moral Justification
Roman Catholic	Event & Process Infused, Moral Justification
Mormon	Event & Process Infused, Moral Justification
Seventh-day Adventist	Event & Process (by the Sabbath) Infused, Moral Justification
Lutheran	Event (by the Cross) Forensic Justification
United Methodist	Event (by the Cross) Forensic Justification
Anglican/Episcopal	Event (by the Cross) Forensic Justification
Southern Baptist	Event (by the Cross) Forensic Justification
Mennonite	Event (by the Cross) Forensic Justification
Presbyterian	Event (by the Cross) Forensic Justification
Non-denominational Evangelicals Plus, Many, Many more!	Event (by the Cross) Forensic Justification

Law and Gospel: Philip Melanchthon's Debate with John Agricola of Eisleben over Poenitentia



Melanchthon was a close friend of Martin Luther and the first to systematize Luther's theology. Philip Melanchthon defends imputed righteousness (Forensic Justification) against infused/imparted righteousness (Moral Justification).

Unfortunately, Protestant Christianity has many internal disagreements—such as Calvinism vs. Arminianism. **However, most mainstream and Evangelical Christianity is unified on the fundamentals of the gospel: Faith alone, grace alone, Christ alone, etc.**

There are highly conservative groups, such as the Mennonites and Reformed Baptists, who uphold an even higher moral code for Christian living than most Adventists and yet hold unwavering beliefs in faith alone, grace alone, and Christ alone. In other words, they do not consider their good works or strict Christian living values to be a part of their standing before God. For example, the president of Christian Answers Television in Texas, who is a professional apologist and a very conservative Reformed Baptist, staunchly defends the principles of faith alone, grace alone, and Christ alone, despite his strict beliefs. The teachings of Luther and other reformers about the gospel are completely opposite to what Adventists teach about atonement based on one's own good deeds, law-keeping, personal growth, character, and righteousness. Ellen White has altered biblical definitions and interpretations of crucial scriptures to make her theology seem more aligned with the Bible.



There are significant differences between historical Protestantism and Adventism that go beyond what Adventists acknowledge. Since the 1950s, Adventists have made a concerted effort to present themselves as Evangelical in order to avoid being labeled a cult. This has helped them attract unsuspecting Evangelicals to their seminars, who may not realize the affiliation with the Seventh-day Adventist church until later in the meetings. This attempt to appear Evangelical is misleading, not only to Evangelicals but also to the Adventists themselves, who may be unaware of the fundamental differences in beliefs between the two groups.

The differences should be clearly explained in the seminars conducted by Adventists. If they were, the number of new recruits would decrease significantly. Evangelicals emphasize that our salvation depends entirely on the works of Christ, while Adventists focus on Sanctification, which emphasizes that our salvation depends on ourselves through a process. Evangelicals stress that 100% of our righteousness is imputed to us by Christ through faith, whereas Adventists teach that we should evolve into perfect, righteous people to maintain our salvation.

The debate isn't about whether we should practice Christian living. Protestants summarize this doctrine as "Faith brings justification and good works," while Roman Catholics see it as "Faith and good works bring justification."

Dr. Michael Horton (theologian) concurs by saying,

This debate, therefore, is not over the question of whether God renews us and initiates a process of gradual growth in holiness throughout the course of our lives.

Some Adventists tend to downplay Ellen White's writing about perfectionism because it can be awkward to spread their message in Evangelical churches. However, Ellen emphasized that one must be perfect to retain salvation without a mediator. Adventists believe they must live without a mediator, which requires total perfection. I am thankful for the Good News that Jesus is our mediator and will never leave us.

Martin Luther found himself in a system that taught that his actions would make him right before God's judgment. However, the scripture "The Just Shall Live By Faith" showed him the message of being made righteous through faith, which A. T. Jones and E. J. Waggoner tried to share at the 1888 General Conference session. Until then, Seventh-day Adventists had never encountered the concept of being made righteous through faith and ultimately rejected it. Instead, Seventh-day Adventists believed in passing the 'investigative judgment' based on their own perfect moral character development through the Sabbath and following the teachings of E. G. White.



Quick Summary:

The Adventist pioneers were initially unfamiliar with the Reformation's belief in salvation by faith alone. Although Adventists have since become acquainted with "Justification by Faith," they have overlooked the crucial aspect of "ALONE" because they attempt to merge Righteousness By Faith with the Law, which is contrary to Paul's writings. Ellen White's gospel differs fundamentally from the gospel of the Reformation. The closest the Adventists came to accepting the Reformation gospel was in 1888, but they ultimately rejected it because it conflicted with their belief in passing the "Investigative Judgment" based on their own good character.

In the mid-19th century, a new religious movement emerged among the disappointed members of the Millerite movement. A 17-year-old girl named Ellen Harmon claimed to have received teachings from an "angel messenger." The apostle Paul had warned about deceiving spirits appearing as "angels of light" and teaching a "different gospel." Ellen's "angel messenger" convinced her to believe in theological positions that contradicted the teachings of the early church and the leaders of the Reformation. Today, her followers continue to spread these beliefs worldwide.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Galatians 1:8-9

FAITH OF OUR FATHERS (Hymn)

*Faith of our fathers, living still, In spite of dungeon, fire, and sword; Oh, how our hearts beat high with joy
Whene'er we hear that glorious Word!*

Refrain: Faith of our fathers, holy faith! We will be true to thee till death.

*Faith of our fathers, we will strive To win all nations unto thee; And through the truth that comes from God,
We all shall then be truly free.*

*Faith of our fathers, we will love Both friend and foe in all our strife; And preach thee, too, as love knows
how By kindly words and virtuous life.*

Excerpts from confessions and creeds that support “sola fide”

Anglican/Episcopal

Article XI Of the Justification of Man

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

Thirty-nine Articles of Religion (1571)

However, certain Anglican and Episcopal theologians (especially [Anglo-Catholics](#)) argue for a faith characterized by *faithfulness*, where good works and the Sacraments play an important role in the life of the Christian believer. (See [New Perspective on Paul](#).)

Lutheran

Article IV Of Justification

Our churches by common consent...teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4. *Augsburg Confession*, 1530

Southern Baptist

Baptist Faith and Message – 2000 Article IV, sub-article B.

Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

Reformed Baptist

Heidelberg Catechism 1563

XXVIII.

That those which have union with Christ, are justified from all their sins, past, present, and to come, by the blood of Christ; which justification we conceive to be a gracious and free acquittance of a guilty, sinful creature, from all sin by God, through the satisfaction that Christ hath made by his death; and this applied in the manifestation of it through faith.

'First' London Baptist Confession (1644)

Chapter XI of the *London Baptist Confession of Faith 1689* is the same as the Westminster Confession of Faith.

Mennonite

Confession of Faith in a Mennonite Perspective (1995)

– *copyrighted Summary*: A typical *Anabaptist* confession of faith.

Salvation is variously expressed, sometimes as 'justification by faith', in which case it means that the just person has accepted the offer of a covenantal relationship, and lives according to that covenant.

Reformed (Continental)

Article 23: The Justification of Sinners

We believe that our blessedness lies in the forgiveness of our sins because of Jesus Christ, and that in it our righteousness before God is contained, as David and Paul teach us when they declare that man blessed to whom God grants righteousness apart from works.

And the same apostle says that we are justified “freely” or “by grace” through redemption in Jesus Christ. And therefore we cling to this foundation, which is firm forever, giving all glory to God, humbling ourselves, and recognizing ourselves as we are; not claiming a thing for ourselves or our merits and leaning and resting on the sole obedience of Christ crucified, which is ours when we believe in him.

That is enough to cover all our sins and to make us confident, freeing the conscience from the fear, dread, and terror of God’s approach, without doing what our first father, Adam, did, who trembled as he tried to cover himself with fig leaves.

In fact, if we had to appear before God relying– no matter how little– on ourselves or some other creature, then, alas, we would be swallowed up.

Therefore everyone must say with David: “Lord, do not enter into judgment with your servants, for before you no living person shall be justified.”

Belgic Confession 1561 (French revision, 1619)

Question 86. Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours, why must we still do good works?

Answer: Because Christ, having redeemed and delivered us by his blood, also renews us by his Holy Spirit, after his own image; that so we may testify, by the whole of our conduct, our gratitude to God for his blessings, and that he may be praised by us; also, that every one may be assured in himself of his faith, by the fruits thereof; and that, by our godly conversation others may be gained to Christ.

Question 87. Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

Answer: By no means; for the holy scripture declares that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

Reformed (Presbyterian)

Chapter XI. Of Justification — [Westminster Confession of Faith](#) (1647)

I. Those whom God effectually calls, He also freely justifies; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.

United Methodist

We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ.

-Article IX—Justification and Regeneration (The Discipline of The Evangelical United Brethren Church 1963)

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

-Article IX—Of the Justification of Man (The [Articles of Religion](#) of the Methodist Episcopal Church, the Discipline of 1808)

Non-denominational Evangelicals

British Evangelical Alliance Statement of Faith

The justification of the sinner solely by the grace of God through faith in Christ crucified and risen from the dead.

World Evangelical Alliance Statement of Faith

We believe in...The Salvation of lost and sinful man through the shed blood of the Lord Jesus Christ by faith apart from works, and regeneration by the Holy Spirit...

Unofficial Ecumenical statements

Evangelicals

The Gift of Salvation (1997)

The New Testament makes it clear that the gift of salvation is received through faith. “By grace you have been saved through faith; and this is not your own doing, it is the gift of God” (Ephesians 2:8). By faith, which is also the gift of God, we repent of our sins and freely adhere to the gospel, the good news of God’s saving work for us in Christ. By our response of faith to Christ, we enter into the blessings promised by the gospel. Faith is not merely intellectual assent but an act of the whole persons involving the mind, the will, and the affections, issuing in a changed life. We understand that what we here affirm is in agreement with what the Reformation traditions have meant by justification by faith alone (*sola fide*).

Lutheran World Federation and the Roman Catholic Church

4.3 Justification by Faith and through Grace

25. We confess together that sinners are justified by faith in the saving action of God in Christ. By the action of the Holy Spirit in Baptism, they are granted the gift of salvation, which lays the basis for the whole Christian life. They place their trust in God’s gracious promise by justifying faith, which includes hope in God and love for him. Such a faith is active in love and thus the Christian cannot and should not remain without works. But whatever in the justified precedes or follows the free gift of faith is neither the basis of justification nor merits it. *Joint Declaration on the Doctrine of Justification (1997)*

Lutheran-Orthodox Joint Commission

5.... Regarding the way in which salvation is appropriated by the believers, Lutherans, by teaching that justification and salvation are by grace alone through faith (*sola gratia, sola fide*), stress the absolute priority of divine grace in salvation. When they speak about saving faith they do not think of the dead faith which even the demons have (cf. James 2:19), but the faith which Abraham showed and which was reckoned to him as righteousness (cf. Gen. 15:6, Rom. 4:3,9). The Orthodox also affirm the absolute priority of divine grace. They underline that it is God’s grace which enables our human will to conform to the divine will (cf. Phil 2:13) in the steps of Jesus praying, “not as I will but as You will” (*Matthew 26:39*), so that we may work out our salvation in fear and trembling (cf. Phil. 2:12). This is what the Orthodox mean by “synergy” (working together) of divine grace and the human will of the believer in the appropriation of the divine life in Christ. The understanding of synergy in salvation is helped by the fact that the human will in the one person of Christ was not abolished when the human nature was united in Him with the divine nature, according to the Christological decisions of the Ecumenical Councils. While Lutherans do not use the concept of synergy, they recognize the personal responsibility of the human being in the acceptance or refusal of divine grace through faith, and in the growth of faith and obedience to God.

Lutherans and Orthodox both understand good works as the fruits and manifestations of the believer's faith and not as a means of salvation.

Passages used to defend 'sola fide'

Genesis 15:6 "And he believed the Lord; and the Lord reckoned it to him as righteousness."

Isaiah 55:1 "Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost."

Matthew 7:22-23: "Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?' And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Luke 5:20: "And when he saw their faith, he said unto them, Man, thy sins are forgiven thee."

Luke 18:10-14: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like other men —robbers, evildoers, adulterers— or even like this tax collector. I fast twice a week and give a tenth of all I get.' But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' I tell you that this man, rather than the other, went home justified before God."

Luke 23:40-43: "But the other criminal rebuked him. 'Don't you fear God,' he said, 'since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' Jesus answered him, 'I tell you the truth, today you will be with me in paradise.'"

John 3:16: "For God so loved the world, that He gave His only begotten Son, so that whoever believes in Him shall not perish, but have eternal life."

John 3:18: "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son."

John 6:28-29: "Then they said unto him, 'What shall we do, that we might work the works of God?' Jesus answered and said unto them, 'This is the work of God, that ye believe on him whom he hath sent.'"

John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

John 6:40: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day."

John 6:47: "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

Acts 10:43: "Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins."

Acts 16:31: "Believe on the Lord Jesus Christ, and you shall be saved."

John 14:6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh to the Father, but by me."

Acts 26:18: "...that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me..."

Romans 1:17-18: "Therefore the just shall live by faith. The wrath of God is indeed being revealed from heaven against every impiety and wickedness of those who suppress the truth by their wickedness."

Romans 3:28: "Therefore we conclude that a man is justified by faith without the deeds of the law."

Romans 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Romans 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Romans 11:6: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

Romans 14:23: "...for whatsoever is not of faith is sin."

Corinthians 1:21: "For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe."

Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Galatians 2:21: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

Galatians 3:1-3; 9-14; 21-25: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Receive ye the Spirit by the works of the law, or by hearing of faith? Are you so foolish? having begun in the Spirit, are ye now made perfect by the flesh? ... So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. That the blessing of Abraham might come on the Gentiles through Jesus Christ; so that we might receive the promise of the Spirit through faith.... Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

Galatians 5:4,5: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith."

Ephesians 1:13-14: "In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory."

Ephesians 2:8-10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Philippians 3:9: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Galatians 3:8: "The Scripture foresaw that God would justify the Gentiles by faith..."

1 Timothy 1:16: "However, for this reason I obtained mercy, that in me first Jesus Christ might show all long suffering, as a pattern to those who are going to believe on Him for everlasting life."

Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

FURTHER READING

Aside from Jesus Himself, the Apostle Paul and Martin Luther are among the most powerful and influential figures in Christian history. You will find Luther's Commentary on Galatians to be bold and decisive like nothing you have ever read.

When we compare Ellen White and Martin Luther based on Martin's own teachings, it's clear that they have no common ground. Martin Luther did not believe in compromise or sitting on the fence. He took a bold stand and risked everything for his beliefs.

Imagine being a judge at the Diet of Worms. Read this commentary and decide if it was Biblical or Heretical.

"Unless therefore I am convinced by the testimony of Scripture, or by the clearest reasoning, unless I am persuaded using the passages I have quoted, and unless they thus render my conscience bound by the Word of God, I cannot and will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand; I can do no other; may God help me! Amen!" – Martin Luther – Diet of Worms (1521)

Martin Luther had a clear belief about the relationship between the law and grace. He believed that we are saved by grace alone, through faith alone, by Christ alone, and that the law does not play a role in this process. Luther's definition of the law encompassed all its parts: judicial, moral, and ceremonial. His views left no room for ambiguity or speculation.

What I have discovered in the last few years since leaving Seventh-day Adventism, through my own Bible study and research, has aligned me with the gospel taught by Martin Luther and has impacted every area of my well-being - spiritually, emotionally, morally, and more.

The commentary on Galatians by Martin Luther is a compelling document. Mainstream Christianity considers it a cornerstone of their faith and practice. However, Roman Catholics, Mormons, and Seventh-day Adventists may initially view it as heretical. It's worthwhile to read this commentary and see for yourself the teachings that were the cornerstone of the Protestant Reformation.

With that said, I will present it to you, so to speak. This will be one of the most powerful Christian documents you have ever read.

Why I Had Backslidden Dozens of Times as an SDA

As a Seventh-day Adventist, I believed my repentance had to be perfect before God would deem me worthy of His son's blood. A 99% reform of bad habits was not good enough. If my obedience to the Ten Commandments were flawed even by just 1%, I would be damned and cast into the lake of fire on Judgment Day. "David, you misunderstood what EGW taught us!" Oh really? If that is so, perhaps you can explain these EGW quotes to me.

"Under the new covenant, the conditions by which eternal life may be gained are the same as under the old--perfect obedience." - **Ellen White, Amazing Grace page 136.**

"Aim to make your children perfect in character. Remember that such only can see God." – **Ellen White, Child Guidance page 73.**

"The Lord loves those little children who try to do right, and He has promised that they shall be in His kingdom. But wicked children God does not love. He will not take them to the beautiful City, for He only admits the good, obedient, and patient children there." – **Ellen G. White, An Appeal to the Youth, pp. 62-63.**

"The Lord requires at this time just what He required of Adam in Eden – perfect obedience to the law of God. We must have righteousness without a flaw, without a blemish." - **Ellen G. White, Faith and Works page 89.**

Try harmonizing these quotes with the following verse—just one verse—I could give you many others. But try to explain what EGW taught and make it align with Philippians 3:9. Good luck!

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." **Philippians 3:9**

For 17 years, I waffled back and forth between trying to be a good Adventist and realizing that I was a damned soul that could never achieve 100% perfect obedience to the law, no matter how hard I tried.

The father of a friend (who receives this email series) who worked at Harvestime Books with me privately confessed that he was 100% certain that he was going to hell. He was the nicest man, hardworking, gentle, and patient, and had a thousand other qualities worth recognizing and praising. He worked in a full-time ministry, helping spread EGW books throughout the world. Why was he convinced he was going to hell on Judgment Day? For the same reasons that I did at that time. Neither of us could obey the law perfectly.

I had "backslidden" dozens of times. Why? **I did not know the gospel as an Adventist.** My reasons for "backsliding" were both rational and logical. Here is what I thought. "If even 99% obedience is not good enough, and I am going to be condemned on Judgment Day, why even try?" I did not want to "backslide." Rather, I felt hopeless, that there was no hope for me to be saved. So what difference did it make that I tried to be a good Adventist?

I was a total heathen before becoming an Adventist in 1993. I was into drugs, stealing, and a gazillion other sins. But the worst sins I ever did were done after becoming an Adventist in 1993 during the times that I had "backslidden." I did way more drugs while "backslidden." than I did before becoming an Adventist. I would go to extremes while "backslidden." I had no peace, so I would return to trying to repent and be a "good Adventist." I would try harder to be perfect under the law.

I had no peace as an Adventist, no matter how hard I tried to keep the Ten Commandments. I paid my tithe; I kept the sabbath, and I read the Bible like I was a monk in a monastery. I became a Literature Evangelist and went door to door all over the United States. I taught the "three angel's messages" on the radio. If there was ever an Adventist who could have made it into heaven by following EGW, it was me. But I never had peace. Why not? My obedience to the Ten Commandments was not perfect.

I honestly can't remember how many times I quit smoking cigarettes, reformed under the SDA doctrines, purposely gave up, because I felt hopeless, and started smoking again. While backslidden, I hurt the people that were closest to me. I alienated myself, lost all my family and friends, and remain an outcast to this day among all of them. Seventh-day Adventism ruined me.

So, what is different about me today? Although I discovered the gospel in 2010-2011 and wrote about it, corrected all my doctrines, and aligned with the Bible correctly, **it took another ten years for the gospel to go from my head to my heart.** I did not truly understand the gospel until 2021. How did that happen? How did I come to understand the Gospel? At the cross, at the cross, where I first saw the light.

- Jesus ONE Offering Upon the Cross in AD 33, was for the Sins of the WHOLE World.
- God's Wrath Has Been Eternally Satisfied by the Cross.
- Believers are SANCTIFIED.
- Believers are PERFECTED.
- Believers are WASHED.
- Believers are JUSTIFIED.
- Believers have the ATONEMENT right now.
- Believers have PEACE with God.
- Believers have Been RECONCILED with God by Jesus' death on the Cross.

Ever since 2021, I have been able to rest in Christ's Righteousness, a gift from God that I could never earn and achieve. I quit smoking for the last time, I stopped using marijuana for the last time. I stopped drinking alcohol for the last time. All the things that held me in chains that I could not repent permanently as an Adventist are worthless and powerless over me today. I have had the most horrible days of my life since 2021, some truly scary times that I did not think I would survive, but through them all, I never once felt the urge to "backslide,"

So, what is different about me today? I am no longer trying to achieve peace with God through the law. Instead, I recognize that I already have peace with God because Jesus died on the cross and paid for my sins. Instead, I recognize that God has already pardoned me, justified me, and already has made me a child of God through faith in Jesus Christ. I am no longer afraid of Moses or Mount Sinai. Christ stands between me and the law and says to the law, "If you want to condemn David, you have to get through me and the cross first." The law cannot find any fault in Christ. Christ came to earth to do what I couldn't. I lived a long time, camping at the foot of Mount Sinai, under its curse.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, **Cursed is every one that continueth not in all things which are written in the book of the law to do them.**

Free at last, free at last, thank God almighty, I am free at last.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Does being a forgiven sinner mean that I am at liberty to sin as much as I want to? Of course not. I am a Christian, and as a Christian, I believe in repenting, turning to God, and following the commandments of Christ and the apostles. Did I actually achieve this goal? No, I fall short of it every day. But, I am not saved by my own righteousness; I am saved by Christ's righteousness that covers me like a robe. I am at peace with God today, imperfect, though I remain.

I am certain my SDA family and friends wish I would return to the Adventist church and keep the Sabbath. Still, I already know the hopeless abyss that Adventism is, that it cannot bring me peace with God, and how striving to be perfect before an Investigation by the Ten Commandments can only bring failure, hopelessness, and ruin. So, dear Adventist, convince me, why should I ever go back to Mount Sinai again? I think I will stay right where I am, under the Sermon on the Mount and Mount Calvary.

Sincerely,

Mr. David Michael Curtis

Download over six dozen *topical Bible study* eBooks which I've authored:

https://drive.google.com/drive/folders/1N8T-MX-r5URdO6crPDt_YrNKA5-oygZ3

Do Seventh-Day Adventists Believe in the Great White Throne Judgment?

By David Michael Curtis

Dear Friends,

A moment ago, a friend who has received these emails asked me: “Do Seventh-day Adventists believe in the Great White Throne Judgment?” This is an excellent question. First, I want to set the stage for the actual story that has unfolded, as described in the Holy Bible.

At this moment, the whole world has the chance to benefit from Christ's trial before Pontius Pilate. He was tried on our behalf, and we must decide whether we wish to accept His trial or face our own. Choosing His trial means we will not have to undergo judgment at the Great White Throne Judgment.

If we accept Christ now and are baptized in the name of the Father, Son, and Holy Spirit, His trial becomes our own. We are crucified alongside Christ. It's as if we were the ones who stood trial before Pontius Pilate, were found guilty, crucified, died, and laid in the tomb. For Christians, the judgment has already been concluded. It is complete.

Christians need not fear God's wrath because, in Christ, they have already undergone trial, been convicted, and died. His trial and death were adequate to atone for any sin.

Now, think of someone you genuinely dislike, a person who has harmed you or your family. Visualize that individual—someone you have justifiable reasons to be angry with—enduring everything that Jesus faced on the day of His trial and crucifixion: all the abandonment, betrayal, ridicule, beating, scourging, and hanging there, exposed and bleeding for six hours while being mocked.

Do you believe that such punishment was sufficient to atone for that person's sins? Jesus stated that if someone offends you multiple times in a single day but then says, "I am sorry," you are required to forgive him every time. This is the reason. Not only did Jesus die for your transgressions, but He also died for the sins of others.

Now, picture the ordeal of being a Jew during World War II, confined in a concentration camp and starving, somehow enduring that harrowing experience. Are we justified in harboring hatred for the Nazis because of that suffering? If we examine the cross and what Jesus did, do we think that Jesus suffered enough to atone for the sins of those individuals? If we condemn or despise them, we are not genuinely Christians; we are acting as children of the devil, who has been a murderer from the very start. The next time you watch a revenge film, remember this: regardless of how compelling the storyline or how warranted the revenge may seem, Jesus has paid for the sins of everyone.

Let's return to our topic. Do Seventh-day Adventists accept the concept of the Great White Throne Judgment? Before I respond, I want you to grasp the essence of the gospel: Jesus was put on trial under Pontius Pilate, and He died for our sins.

As someone who has been baptized as a Christian, I have already faced my trial in Christ. My trial has been concluded. I have already been judged, and that judgment is final. The penalty for my sins has already been paid because Jesus sacrificed Himself for me. He was tried before Pontius Pilate, crucified, died for our sins, and rose again on the third day. My punishment is fulfilled. There is nothing in this life—whether it be Moses, Ellen G. White, the Pope, or the Watchtower Society of the Jehovah's Witnesses—that can condemn us.

Even if we endure a trial similar to the Inquisition, facing judgment from priests or nobles in Europe, and are found guilty or executed, that trial will not lead us to hell. Even if it is declared that we are doomed to hell or are cursed, no authority or power can separate us from the love of Christ. Why is this so? Because Jesus faced trial under Pontius Pilate, and when we undergo baptism, His trial becomes ours. We have already faced judgment, been found guilty, and crucified. How is that possible? Through our baptism. In Christ, there is no condemnation.

Now, let's tackle the question: Do Seventh-day Adventists accept the idea of the Great White Throne Judgment? To start, they do not adhere to the belief in atonement. This may surprise some Seventh-day Adventists, but they hold that the atonement could only begin in 1844. According to their beliefs, currently living Seventh-day Adventists have not yet participated in the investigative judgment. They have not received the Seal of God and are, in essence, living on probation. They cannot assert that they are saved yet; instead, they are waiting to be judged during the investigative judgment.

In this investigative judgment, it isn't Christ's trial under Pontius Pilate that will save them, but rather, their characters must be judged. They must have their own righteousness in the sight of the law. And who serves as the judge? It is not Christ; it is the Ten Commandments—Moses acts as the judge. Thus, every Seventh-day Adventist is anticipating judgment by the law. If they conform to the Ten Commandments, only then will they receive the cleansing power of Christ's blood for their sins or attain atonement. However, this will only happen if they prove their adherence to the law. Seventh-day Adventists have a different narrative.

In the Bible, there is a story about Jesus standing trial before Pontius Pilate. This trial is credited to us when we get baptized. The Seventh-day Adventists do not subscribe to the concept of the atonement through the cross. Instead, they believe they must stand trial themselves. While Christ was examined and declared innocent, Seventh-day Adventists believe their characters must be judged and their righteousness measured against the law. They think they can achieve this level of compliance through willpower.

In Ellen G. White's book, "Steps to Christ," particularly in the chapter on repentance, she emphasizes the importance of understanding the right actions of the will. To paraphrase, her message is essentially "try harder." According to this belief, the reason one may not be keeping the

law's standards is due to insufficient effort. Once you grasp the right action of the will, you will get it right. This perspective is quite troubling and fundamentally untrue. This is Ellen G. White's warped view of repentance according to "Steps to Christ."

Furthermore, they hold that no one could have received the atonement before 1844, and since they are still living, they have not yet been judged. In order to receive Christ's atonement, they believe they must first be judged and measure up to the law. This raises the question: whose trial do you prefer—your own or Christ's trial under Pontius Pilate?

When a Seventh-day Adventist learns about the fundamental beliefs of their church, they are baptized into those doctrines, effectively entering into what can be seen as another gospel. If they later hear the true gospel, they may feel the need to be baptized again, this time into the truth into Christ's death, burial, and resurrection. They must accept Christ's trial under Pontius Pilate on their behalf so that His trial can set them free from condemnation.

Do Seventh-day Adventists believe in Judgment Day? Yes, they do. They believe that the books will be opened, the wicked will be judged, and then cast into the lake of fire. Their teachings about Judgment Day are fairly solid. However, their teachings regarding the atonement present a completely different gospel. Seventh-day Adventists have been taught another gospel.

They have a different understanding of atonement. They have another Jesus. The Jesus of Scripture sat down at His ascension because He finished the atonement. At His ascension, He purged our sins and took His seat in glory. Conversely, the Jesus of Seventh-day Adventism was a Levitical priest until 1844, when He moved into the second compartment of the heavenly sanctuary and became a high priest. In their view, this was not to sprinkle blood on the mercy seat but to act as a lawyer.

Instead of acting as the high priest who sprinkled the blood on the throne of God and then sat down, this interpretation suggests that He remains standing. Adventists believe that since 1844, Jesus has been standing in the second compartment, portraying the role of a lawyer, addressing one individual after another throughout time, starting with Adam and moving toward the present. They maintain that no one could receive atonement until they were justified before the law. Each person must stand before the Ten Commandments, who will accuse them. If the Ten Commandments find any fault, they cannot have the blood of Christ applied to them and will not be forgiven. This narrative differs significantly from the one presented in the Bible.

I needed you to explore these points to determine whether Seventh-day Adventists believe in the Great White Throne's judgment for the wicked. Yes, they do. However, I wanted to address how we can escape the Great White Throne judgment. We must go through the judgment that Christ endured under Pontius Pilate. We must choose whose trial we wish to have: our own, where our righteousness and character are examined by the Ten Commandments or Jesus' trial before Pontius Pilate. We must decide which trial to grant us atonement.

In conclusion, Seventh-day Adventists have a distinct gospel and a unique understanding of atonement, which they claim wasn't available before 1844. This message is a false one and cannot save anyone.

The law cannot save anyone. Seventh-day Adventists believe they are Sabbath keepers. However, if they wish to be investigated by the law, they should be prepared. What will the law do? The law will expose them as liars. Throughout history, no one has stood before the law and walked away as an innocent person. The purpose of the law was to silence everyone, to demonstrate their guilt, and to convict them of sin. That is all the law was designed to do. If we believe that we can stand before the law and come out justified on the other side, we are mistaken. The law will ultimately prove that anyone who thinks they are justified by observing the Sabbath is lying.

It will silence those who claim to keep the Sabbath because, in reality, there isn't a single Sabbath keeper alive today—neither among Jews nor Seventh-day Adventists. No one is truly observing the Sabbath as prescribed by the law and the prophets. Therefore, if someone believes they can stand before the law and boast about keeping it in order to achieve atonement, they are in for a significant disappointment. Adventists were bitterly disappointed in 1844, and sadly, the investigative judgment proved to be an even greater disappointment, ultimately leading to the Great White Throne Judgment. After all, they had wanted to be judged by the law, and that is exactly what they received. Unless they believe the gospel, repent, and get baptized while the door is still open.

It's important to note that since the 1950s, the Seventh-day Adventists have been gradually shifting from their theology of investigative judgment towards an evangelical understanding of atonement. The problem that remains in the 21st century is that modern Seventh-day Adventists who profess faith in the evangelical understanding of atonement often seem to struggle with reconciling conflicting ideas. At times, they claim to believe in the atonement, while at other times, they teach that the atonement could not begin until 1844.

These two viewpoints cannot coexist. Either Christ's death atoned for our sins, and this sacrifice was accepted at Christ's ascension when He sat down, or the atonement wasn't possible until 1844, meaning that no living Seventh-day Adventist has yet received atonement, which must first be investigated by the law.

These two narratives cannot be blended. It baffles me that Seventh-day Adventists seem unable to grasp the concept that they can't have it both ways. Either the atonement was made and completed by Christ in AD 33, freeing us from the necessity of standing trial ourselves, or we had to wait until 1844 and stand trial ourselves before Christ's trial could atone for our sins, whom I have accepted as Christ's trial before Pontius Pilate on our behalf. Christ has assured me I will not come into Judgment. See John 5:24.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Institutional Church Denominations.

The Apostles in the First Century Started House Churches

House Churches are the only churches in the New Testament. Starting in the second century, cathedrals were built on top of the first house churches long after the first generation of the Church and the apostles had died.

Christians worldwide believe in the divinity of Jesus Christ, the Trinity comprising the Father, the Son, and the Holy Spirit, and the authority of Scripture as the Word of God. However, despite these shared beliefs, a vast number of Christians have split into various denominations. The differences between these denominations can range from their worship styles to their interpretations of theological teachings.

Roman Catholic Church

In 607 AD, Pope Boniface III received a decree from the Byzantine Emperor Phocas declaring the Roman See (the Diocese of Rome) as the "head of all the Churches" and the Pope as the "Universal Bishop." This decree solidified the Pope's primacy over other bishops and marked a crucial step in the establishment of papal supremacy. Its headquarters are located in Vatican City. Today, around 18.7% of the U.S. population, totaling around 62 million people, identifies as Roman Catholics, illustrating the enduring influence of this denomination.

1260 years later, in 1867, the Papal States, which were territories in central Italy governed by the Pope, faced significant challenges due to the ongoing process of Italian unification. Forces aligned with the Italian nationalist movement sought to unify the various Italian states, including the Papal States, into a single nation-state.

During this time, conflicts and military actions involving the Papal States occurred. In 1860, some territories were annexed by the Kingdom of Sardinia. By 1870, with the capture of Rome, the process of Italian unification was completed. **As a result, the Papal States ceased to exist, and Rome became the capital of the newly unified Kingdom of Italy.**

During the Dark Ages, the Papacy conducted an Inquisition, which gave the state authority to kill the saints. During this time, no one in Europe could buy, sell, or conduct business without approval and license from the Roman Catholic Church.

Eastern Orthodox Church

The first division in Christianity occurred in the Great Schism of 1054 when the Eastern Orthodox Church separated from the Roman Catholic Church. **The Eastern Orthodox Church contested the authority of the Pope** and emphasized a collective consensus of Bishops. Other differences

included the use of leavened bread and Greek text in the Eastern Orthodox Church. There are between 1 and 6 million members of the Eastern Orthodox Church in America.

Church of England

Formed in 16th-century England, the Church of England was the first major Protestant denomination of Christianity. It was associated with the reign of King Henry VIII, which prompted many individuals across Europe to break away from the Roman Catholic Church.

Puritanism

Upon the formation of the Church of England, the Puritanism movement emerged in the late 16th century. The Puritans sought a simpler form of worship, emphasized personal holiness, and stressed the need to lead a devout life through simple living, frugality, and hard work. Their influence on the American colonies through immigration was significant, and their impact can still be observed in the cultural and social landscape of America today.

Lutheranism

The first Protestant denomination to break away from Catholicism was Lutheranism, which was a Reformation movement in Germany in the 16th century. This division was caused by the excessive practices of the Roman Catholic Church at that time. The German monk Martin Luther believed that these practices contradicted true Christianity. Today, there are 3.3 million members of the Evangelical Lutheran Church in America.

Presbyterianism

Drawing inspiration from the 16th-century Protestant Reformation, Presbyterianism was established based on the doctrines of John Knox and John Calvin. It entails a system of elected elders in the Church. It emphasizes simple worship, with followers concentrating on missionary work and addressing social injustice. Today, there are over 1 million Presbyterians in America.

Baptist

Baptists originated in England during the 17th century and were influenced by the Puritanism movement. The Southern Baptist Convention is a significant denomination in the United States. This denomination advocates for the complete immersion of an individual during baptism as a way to cleanse all sin. There are 50 million Baptists in America, constituting 15.3% of the country's population and a third of all American Protestants.

Methodism

Founded in 18th-century England by John Wesley, Methodism positioned itself as a "renewal movement" aligned with Anglicanism. The United Methodist Church is a significant denomination in America. Wesley inspired working-class individuals who were often overlooked by other churches and emphasized salvation through faith in Jesus Christ. Presently, there are 6.5 million Methodists in America.

Mormonism

The Church of Jesus Christ of Latter-day Saints, also known as Mormonism, is a 19th-century Christian denomination founded by Joseph Smith. This group views the Book of Mormon as having equal importance to the Bible. Currently, there are approximately 6.5 million Mormons in America.

Episcopal Church

The Episcopal Church in America, considered an American branch of the Church of England, has a current membership of around 1.5 million. This denomination has some practices in common with the Anglican Church. It maintains the Nicene Creed as a statement of faith, as also used in the Church of England and the Roman Catholic Church.

Seventh-Day Adventist

The Seventh-day Adventist denomination, founded in the 19th century, observes the Sabbath on Saturdays in accordance with the Fourth Commandment, which is a significant departure from the Sunday observance of other Christian denominations. This denomination also promotes vegetarianism and abstains from alcohol and tobacco, reflecting a unique set of beliefs and practices that may pique the interest of the audience. Today, over 1 million Seventh-day Adventists in America adhere to these distinctive principles.

Jehovah's Witness

The Jehovah's Witness denomination in America has about 2.5 million members and is growing every day. Founded in the late 19th century, followers of Jehovah's Witness believe that Jesus Christ is the highest creation of God and that we are currently living in the final days.

Church of the Nazarene

The Church of the Nazarene is a relatively small Christian denomination in America, with around 650,000 members. Established in the late 19th century, it is dedicated to propagating the Gospel and striving for holiness.

Pentecostalism

Christianity's Pentecostal denomination was created in the early 20th century and has amassed a staggering 65 million followers across America. This denomination focuses on experiencing the Holy Spirit with many followers "speaking in tongues" and witnessing practices of divine healing.

Assemblies of God

The Assemblies of God denomination has more than 13,000 churches and 3 million members in America. It was founded in 1914 and is influenced by Pentecostal Christianity, making it a relatively new denomination.

Quakers

The Religious Society of Friends, also known as Quakers, is a Christian denomination that advocates simplicity, pacifism, and silent worship. Quakers uphold strong moral values, reject materialism, and promote equality for all individuals. Quaker women have played a significant role in the movement since its inception, and all Quakers have been outspoken opponents of slavery and the mistreatment of Native Americans. Presently, there are approximately 75,000 Quakers in America.

Christian Science Church

The Christian Science Church was established in the late 19th century. It promotes the belief that sickness, death, and sin are illusions that can be overcome through spiritual empowerment. The Church offers spiritual treatments for those seeking healing. Currently, there are approximately 300,000 members of the Christian Science Church in America.

First Century House Churches

The First-Century House Church was Patterned After Synagogues

Ancient Synagogues

Ancient synagogues were small compared with modern cathedrals and churches. Only those living within a “Sabbath day's journey” (2000 feet) attended. Everyone sat in a square. *Everyone who attended the synagogue was expected to be involved.*

Every male 12 & older was expected to read the scriptures. It was part of his religious training. He was given this opportunity to read a scripture he didn't understand and get the help of the elderly men in the synagogue. As the next person in line, the young man would stand in the center of the synagogue and read so that everyone could see and hear him. It was the scriptures, not the one reading them, that was exalted. In this way, each male over the age of 12 equally took turns reading a short portion from the holy scriptures and then sat down. After the scriptures were read, every man who desired to do so took turns responding to what was read. After everyone was finished speaking and responding in an orderly fashion, the next person in line to read would stand in the middle, read a short portion of scripture, sit down, and so forth.



The First Century House Church

While the apostles were still alive, **the church was the people who believed in Jesus Christ and met for worship *in the home*** of one of the believers.

Everyone sat in a square or circle. The one next to read stood in the center so everyone in the house could see and hear what was being read. The most prized writings were the four gospels, the letters of Paul or one of the other eyewitnesses of Jesus Christ after the resurrection—the Apostles.

Do you want to understand the Scriptures?

Each male over the age of 12 took turns reading a short portion of the scriptures. He read something that he wanted help to understand and then sat down. Then, all the older Christians took turns in an orderly fashion, from youngest to oldest, responding to what was read. After everyone had finished speaking and edifying one another, the next person read from the scriptures something that he wanted help to understand and then sat down, and so forth.

The Early Christian Church

A young man has just finished reading a few verses from the scriptures (usually less than 2 minutes' worth of reading), and sits down. Everyone is sitting in a circle or a square; There are only a couple dozen people in the home. Everyone, in an orderly fashion, from youngest to oldest, took turns sharing what the Holy Ghost had put in their hearts concerning what they heard while the scriptures were being read. There was an elder present who would speak up if an error was made. These first-century house meetings were intensely interesting. No one knew what topics or what scriptures would be discussed in advance. Everyone was given a chance to read the scriptures, and they needed help understanding and had an opportunity to practice answering to defend their faith—every week. The house church trained everyone on how to be Christians and defend the faith.

After Reading the Scriptures, There Is A “Love Feast”

After everyone had their fill of scriptures and edified each other, the women presented to the whole church a love feast filled with all manner of delicious food. While the bread is being passed around and eaten, everyone remembers the broken body of Jesus Christ on the Cross. While the fruit of the vine is being passed around the room for everyone to drink from, the church remembers the blood of Jesus that was sprinkled around the Cross for 6 hours for their sins.

How the Early Church Used the Money That Was Collected

By the time church ends everyone has had a chance to talk to one another and is intimately acquainted with each other's lives. Is all caught up on what happened during the week. Help is offered to any of the poor who need it, and no one goes away wanting anything.

The collections were made for the poor, the widows and the fatherless, and anyone else that had a desperate need. No one had to worry about their daily needs.

Love Your Neighbor

Go two thousand feet in every direction from your home, which is about 4 city blocks. Knock on every neighbor's door, and find as many Christians as you can. Then invite them to your home! Ask each family to bring their bibles and a dish of food to share with everyone after the Bible reading & open discussion. Go from house to house giving each family an opportunity to host the home church in their own homes each week, and take up collections to help the poor and needy in your community.

Ye Are Taught of God to Love One Another.

Next, imagine the unbelievers in town and how they would sit up and take notice. The Christians in town help each other, meet in each other's homes, and love each other. The Christians help the poor, no one that has any need among them is neglected. Christians eat together and are more like a family, than in modern churches.

Invite Your Neighbors to Your Home

Finally imagine how easy it is, to invite unbelievers to visit your home for a meal. Invite them to observe a Bible reading, and enjoy a feast afterward. Who among the thousands of lonely people in your town could turn an offer like that down?

Are there too many for one house church? That is okay! It's time to grow into a community of house churches! Trust each house church to God, that the Holy Spirit will lead each one of them. Where two or three are gathered in Jesus's name, Jesus is there!

What Do You Need to Get Started?

All you need to start a home church is the Holy Bible. If you have a Bible you have everything you need. Invite other Christians and take turns going from house to house. Each able family should bring delicious food to share with everyone afterward. Make sure there is bread and grape juice! Make the time to share the bread and grape juice special. Take up a collection to be used for the poor in your community and also for missionary outreach in your area.

How To Discover Truth?

1. Set aside all preconceived ideas. Opinions don't matter! The Holy Bible is the only source of truth!
2. Find 100% of the verses in the Holy Bible on each topic discussed. Don't leave a single verse out!

3. Believe whatever the Bible says. Conclusions must always line up with 100% of the Bible's verses discovered during Step #2

A Helpful Example: There are approximately 60 verses that discuss what happens at death in the Bible. 95% of these verses teach the exact same thing, so clearly that a child can see it and understand them. Then on the opposite side, there are 1-2 verses that appear to teach something different. So what is the truth? Obviously, we ought to take our stand with the weightier 95% of these verses and what they teach us. The 5% or 1-2 verses that appear to teach something different need to be studied more carefully. In the end, it is always demonstrated that there is 100% unity in the scriptures. Preconceived ideas from what we have been taught over a lifetime might have been preventing us from seeing it.

Most of the major topics in the Bible have 30-40 verses that mention them.

1. **Step 1.** Set aside all preconceived ideas. Opinions don't matter! The Holy Bible is the only source of truth!
2. **Step 2.** Find 100% of the 30-40 verses that speak about the topic being discussed.
3. **Step 3.** Then, determine what 95% of these verses clearly teach and believe whatever those verses teach. After you study the other 5% of these verses more closely, you will always discover 100% unity in the scriptures on every topic.

How Heresy Occurs.

There will always be someone who stubbornly holds on to the "5% or 1-2 verses" and ignores the "95% or 35+ verses" and will not be convinced no matter how many bible texts you show them. That is one way that heresies come into the church.

Hero Worship

Another way heresies enter the church is through "hero worship." A famous church father or person from Church History writes or says something, and no matter how many verses you show them from the Holy Bible, they won't go against their favorite church hero. Do not be deceived by them. This type of person is NOT "a Bible-alone Christian."

Romans 16:17 ¶ Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

Do not argue or debate with a heretic; rather, reject them from your home!

Titus 3:10. A man that is an heretick after the first and second admonition reject;

House Churches the Only Churches in the Bible

The Apostles Started House Churches; they were not the Builders of Grand Cathedrals.

Acts 2:46-47 And they, continuing daily with one accord in the temple, and breaking bread **from house to house**, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And **the Lord added to the church daily such as should be saved**.

Acts 8:3 As for Saul, he made havock of **the church, entering into every house**, and haling men and women committed *them* to prison.

Romans 16:5 Likewise *greet* **the church that is in their house**. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

1 Corinthians 16:19 ¶ The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with **the church that is in their house**.

Colossians 4:15 Salute the brethren which are in Laodicea, and Nymphas, and **the church which is in his house**.

1 Timothy 3:5 (For if a man know not how to rule **his own house**, how shall he take care of **the church of God?**)

1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in **the house of God**, which is the church of the living God, the pillar and ground of the truth.

Philemon 2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and **to the church in thy house**:

Houses that Followed Peter Were Not Set Above Other Houses

1 Corinthians 1:11-13 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. Now this I say, that **every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?** was Paul crucified for you? or were ye baptized in the name of Paul?

1 Corinthians 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

1 Corinthians 3:3-6 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? **For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? ¶** Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.

1 Corinthians 3:9 For we are labourers together with God: **ye are God's husbandry, ye are God's building.**

1 Corinthians 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; **all are yours;**

1 Corinthians 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might **learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.**



START A HOUSE CHURCH IN YOUR HOME



PRAY TOGETHER. Update a Prayer List, With Answers to Prayer, & New Prayer Requests.



NO SERMONS | NO BIBLE TEACHERS
TAKE TURNS READING THE BIBLE



SING HYMNS TOGETHER



LOVE YOUR NEIGHBOR
INVITE FAMILY, FRIENDS, COWORKERS & NEIGHBORS



HOST A HOUSE CHURCH IN YOUR OWN HOME



Potluck Dinner
EAT BREAD AND DRINK WINE (GRAPE JUICE), TOGETHER



TAKE UP COLLECTIONS FOR THE POOR, DO GOOD WORKS!



Baptise All That Believe in Jesus Christ, and Repent of Their Sins



"I have written unto you not to keep company, if any man that is called a brother be a fornicator... with such an one no not to eat." 1 Corinthians 5:11

How to do a "House Church" or Home Bible Study Group

All that is needed is your Bibles. A pastor and a sermon is not necessary! You can study topically or work your way through a book of the Bible, one verse at a time.

1. Start by inviting people you see regularly to "join some friends and our families for a Bible study. There will be a meal afterward."
2. Start with prayer requests, write them down, and update the list each week.
3. Read and study the Bible. Every male over the age of 12, take turns reading a verse or two. Allow the young men to choose something they want help understanding. In an orderly fashion, starting with the young men, working your way up to the elderly, find related verses that can help explain and discuss what was read.
4. Gather a collection / financial offerings to help anyone in need, especially those of your own house church.
5. Remember the body and blood of Christ, examine yourselves, wait for each other to be ready, then enjoy a meal together,

“Not for that we have dominion over your faith” 2 Corinthians 1:24

*“For where two or three are gathered together in my name, there am I in the midst of them.”
Matthew 18:20*

Q. Which Church Do You Go To?

- “I go to the church at the house of My family and I are followers of Christ. We are called Christians.”

“All Ye Are Brethren”

But be not ye called Rabbi: for one is your Master, *even Christ*; and **all ye are brethren**. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even Christ*. **Matthew 23:8-10**

Evangelists, Bishops, Elders & Deacons

Evangelists

Acts 6:1-7 ¶ And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. **Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.** Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and **they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:** Whom they set before the apostles: and when they had prayed, they laid *their* hands on them. And **the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.**

Acts 21:8 ¶ And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of **Philip the evangelist, which was *one of the seven*; and abode with him.**

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, **evangelists**; and some, pastors and teachers;

2 Timothy 4:5 But watch thou in all things, endure afflictions, **do the work of an evangelist**, make full proof of thy ministry.

Bishops

Timothy 3:1-7 ¶ This *is* a true saying, If a man desire **the office of a bishop**, he desireth a good work. **A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity;** (For if a man know not how to rule his own house, how shall he take care of the church of God?) **Not a novice**, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which **the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.**

Philippians 1:1 ¶ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, **with the bishops** and deacons:

1 Timothy 3:2 **A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**

2 Timothy 4:22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. The second *epistle* unto **Timotheus, ordained the first bishop of the church of the Ephesians**, was written from Rome, when Paul was brought before Nero the second time.

Titus 1:7 For **a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;**

Titus 3:15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen. It was written to **Titus, ordained the first bishop of the church of the Cretians**, from Nicopolis of Macedonia.

1 Peter 2:25 For ye were as sheep going astray; but are now returned unto **the Shepherd and Bishop of your souls.**

Elders

1 Timothy 5:1 ¶ Rebuke not **an elder**, but intreat *him* as a father; *and* the younger men as brethren;

1 Timothy 5:17 Let **the elders that rule well** be counted worthy of double honour, especially they who labour in the word and doctrine.

1 Timothy 5:19 Against **an elder** receive not an accusation, but before two or three witnesses.

Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and **ordain elders in every city**, as I had appointed thee:

Hebrews 11:1-2 ¶ Now faith is the substance of things hoped for, the evidence of things not seen. For **by it the elders obtained a good report**.

James 5:14 Is any sick among you? let him **call for the elders of the church**; and let them pray over him, anointing him with oil in the name of the Lord:

1 Peter 5:1 ¶ The elders which are among you **I exhort, who am also an elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

1 Peter 5:5 ¶ Likewise, ye younger, **submit yourselves unto the elder**. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

2 John 1 ¶ The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

3 John 1 ¶ The elder unto the wellbeloved Gaius, whom I love in the truth.

Deacons

Philippians 1:1 ¶ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

1 Timothy 3:8-13 ¶ Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must their wives be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Ministers & Pastors

“All Ye Are Brethren”

But be not ye called Rabbi: for one is your Master, *even* Christ; and **all ye are brethren**. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. **Matthew 23:8-10**

2 Chronicles 15:3 Now for a long season Israel *hath been* without the true God, and without a **teaching priest**, and without law.

Jeremiah 3:15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

Jeremiah 17:16 As for me, I have not hastened from *being* a pastor to follow thee: neither have I desired the woeful day; thou knowest: **that which came out of my lips was *right* before thee.**

Matthew 28:20 **Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you *always, even unto the end of the world.* Amen.

Acts 13:1 ¶ Now there were **in the church that was at Antioch** certain prophets and **teachers; as Barnabas, and Simeon** that was called Niger, and **Lucius** of Cyrene, and **Manaen**, which had been brought up with Herod the tetrarch, **and Saul.**

Romans 12:7 Or ministry, ***let us wait on our* ministering: or he that teacheth, on teaching;**

1 Corinthians 12:29 Are all apostles? *are* all prophets? ***are* all teachers?** *are* all workers of miracles?

Hebrews 5:12 For when for the time **ye ought to be teachers**, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

1 Peter 5:1-3 ¶ **The elders which are among you I exhort, who am also an elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock.

Not Greedy of Filthy Lucre

Isaiah 56:11 Yea, ***they are greedy dogs which can never have enough, and they are shepherds that cannot understand:*** they all look to their own way, ***every one for his gain,*** from his quarter.

1 Timothy 3:3 Not given to wine, no striker, **not greedy of filthy lucre;** but patient, not a brawler, not covetous;

1 Timothy 3:8 ¶ Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, **not greedy of filthy lucre;**

Titus 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, **not given to filthy lucre;**

Titus 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, **for filthy lucre's sake**.

1 Peter 5:2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; **not for filthy lucre**, but of a ready mind;

Jude 11 Woe unto them! for they have gone in the way of Cain, and **ran greedily after the error of Balaam for reward**, and perished in the gainsaying of Core.

Not Adorned with Costly Array & Jewelry

Matthew 11:7-8 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, *What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.*

1 Timothy 2:9-10 ¶ In like manner also, **that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;** But (which becometh women professing godliness) with good works.

1 Peter 3:1-6 ¶ Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation *coupled* with fear. **Whose adorning let it not be that outward *adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel***; But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Preach the Word—Not Philosophy & Fables

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Deuteronomy 6:12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

Matthew 7:15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Matthew 10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

Matthew 16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Philippians 3:2 Beware of dogs, beware of evil workers, beware of the concision.

2 Peter 3:17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Colossians 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Song of Solomon 2:15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

Jeremiah 29:8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

Romans 16:17 ¶ Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

Ephesians 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Hebrews 13:9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

2 John 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Acts 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

Acts 17:32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

Romans 1:21-22 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools,

1 Corinthians 1:19-23 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1 Corinthians 3:18-19 ¶ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

1 Corinthians 15:35-36 ¶ But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die:

2 Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

1 Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

2 Timothy 2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

2 Timothy 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

2 Timothy 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

Not after the commandments and doctrines of men

Colossians 2:22 Which all are to perish with the using;) after the commandments and doctrines of men?

Matthew 15:2-9 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, *Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.*

Mark 7:3-13 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, *Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.*

Galatians 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Your Adversary the Devil, as a Roaring Lion—Part 1.

By David Michael Curtis

David Michael Curtis wrote the document "Your Adversary the Devil, as a Roaring Lion, Walketh About, Seeking Whom He May Devour—Part 1." It discusses various topics related to Christian beliefs and practices, particularly the author's interpretation of scripture and critique of modern churches.

Key points from the document include:

- **Emphasis on house churches:** The author advocates for Christians to meet in independent house churches rather than established denominations to avoid heresy.
- **Critique of paid ministers:** The document argues against paid ministers, stating that they have no scriptural basis and that church funds should be used to support widows, orphans, and prisoners.
- **Authority of scripture:** The author emphasizes the Bible's authority and criticizes selective interpretation of its teachings.
- **Warning against Bible universities:** The document expresses skepticism towards ministers who attended Bible universities, citing Jesus's command not to call anyone "rabbi" or "teacher."
- **Disorderly conduct:** The author discusses the concept of "disorderly conduct" in the context of those who refuse to work and support their families, including paid ministers in their view.
- **Rejection of the Levitical priesthood analogy:** The document refutes the argument that modern ministers should be supported like Levitical priests of the Old Testament.

In essence, the document presents a specific interpretation of Christian teachings, advocating for a return to what the author believes is the early Church's original model.

Dear Friends,

Introduction: A Precarious Situation.

Be sober and vigilant, for your adversary, the devil, seeks to devour you like a lion. This message may come across as cynical, but I cannot ignore the precarious situation we find ourselves in. We are at the end of the world, and countless denominations teach a multitude of different doctrines, making the situation incomprehensible. Every Church is divided from every other Church, except under the guise of ecumenism. This promotes the idea that we should overlook each other's doctrinal differences in the name of unity and tolerate these differences.

The Early Church Model vs. Established Institutions.

I emphasize that Jesus warned us to be aware of the teachings of religious leaders. When the apostles started the Church, they could have chosen to be disciples of the rabbis in established synagogues. However, that was not the path they took. The disciples of Jesus Christ, who began the churches around the Roman Empire, chose to follow the apostolic doctrine and started house churches. They remained separate from the Jewish synagogues.

While rabbis had many valuable teachings that were beneficial, early Christians did not gather in synagogues; instead, they met in homes. They were not disciples of the rabbis and distinguished themselves from Judaism and the established institutional Church of Israel by meeting in houses. This choice laid the foundation for the Church, and the gates of Hell cannot prevail against it.

Deviation in Modern Churches and the Need for Separation.

Modern-day churches have strayed from this foundation. If we were to meet in houses that are not connected through a denomination but independent, each with its own elder and deacon, we would be returning to the original model established by Christ and the Apostles.

Each Church is quarantined, much like during COVID-19 when people were on lockdown to prevent the virus from spreading from house to house. While Christians are called to love one another, that's not the type of separation I'm referring to.

Quarantine from Heresy.

What I'm suggesting is that if we gather in house churches, we are quarantined from heresy, false doctrines, and false prophets. We need to shield ourselves from other gospels. By shutting down platforms like YouTube, TikTok, and Facebook, as well as avoiding all sermons, we can protect ourselves from the various teachings that are out there. Instead, we should focus on forming house churches to ensure we are safe from the infection of heresy. Heresy can be dangerous and could lead to condemnation on Judgment Day.

Understanding the Modern Christian Landscape.

I want to distinguish my message from the idea of unity among Christians and the love we have for one another. It's essential to highlight that we should not be gullible or carried away by every wind of doctrine. Today, my message may seem cynical. Still, I want to share my views on the modern Christian landscape, including the various institutional churches and denominations, as well as the ministers who are paid to deliver sermons and have attended Bible universities.

Critique of Paid Ministers.

I want to surprise those who may not have heard my perspective: I advise avoiding ministers who are paid to preach sermons. Why? First, a pastor, bishop, elder, and presbyter all refer to the same office; there is no scriptural example of elders delivering paid sermons. In fact, we read that financial support should only be extended to individuals who are in prison and unable to work for themselves. In the first century, if someone was imprisoned, it was typically their loved ones and friends who supplied for their needs, or else they went hungry.

Support for Prisoners in the Early Church.

The Roman Empire did not provide food or clothing for prisoners. This was the case during the time of Paul, Timothy, and the early evangelists who traveled to spread their message. As a result of their faithful ministry, they were often imprisoned. They relied on house churches to meet their needs, such as providing a coat to keep them warm or money for food. Unfortunately, many of these house churches overlooked the Apostle Paul's needs during his imprisonment. According to Scripture, only the Philippians extended their support to him.

Paul's Example: Self-Sufficiency.

Under normal circumstances, Paul did not ask for donations. He was a tentmaker by trade, which allowed him to support himself and also provide for his companions who traveled with him for years. He set an example by not wanting to give anyone the impression that he preached Christ for monetary gain. Therefore, whenever he was free to travel as an evangelist, he worked hard to provide for himself. He instructed the churches he established to do the same. He urged the men in these house churches to find work to support their families and, by extension, to care for widows and orphans who had no earthly support after losing their husbands.

True Religion: Caring for the Needy.

James pointed out that true religion is caring for widows and orphans. This care is essential because they often lack any support, much like prisoners in the first century. Offerings collected on the first day of the week were to aid those without other means of support. This is what money was intended for.

Biblical Use of Church Funds.

Elders, who were non-disabled men, were expected to have jobs to support their families and, in turn, assist widows and orphans resulting from the loss of spouses. Additionally, house churches contributed financial assistance to other churches facing difficulties, such as famine. For example, a famine had been prophesied that would affect many across the Roman Empire, especially in Jerusalem. Collections were taken on the first day of the week and sent to Jerusalem to help those struggling during this crisis.

Contrast with Modern Compensation Practices.

This trend highlights that money was primarily used to assist individuals who could not support themselves. However, when possible, individuals were expected to support themselves through employment and take care of their families.

In contrast, consider modern-day elders, often referred to as pastors or ministers. Generally, they lead worship services once or twice a week, which may involve only a few hours of work and some additional hours of preparation. During the rest of the week, they have a lot of free time and are often not employed in jobs that support their families. Instead, they may rely on funds from church collections, commonly referred to as the widow and orphan fund. These funds were originally intended for those with no means of support, such as evangelists in prison or widows and orphans.

Departure from the Apostolic Model.

The early house churches founded by Peter, Paul, and Apollos collected this money specifically for those in need, not for non-disabled men who were simply elders of the Church. The expectation was not to pay for all the expenses of the elders in these house churches. What we see today with paid clergy is contrary to what is found in Scripture. Many of these men are not struggling to provide for themselves; they are instead living out what Paul refers to as disorderly conduct. They may feel free to avoid work and depend on church offerings during the week.

The Authority of Scripture.

It's important to understand that what I'm sharing isn't just a recommendation; it is a commandment from the Apostle Paul. He stated that his writings are the commandments of God. If you read Paul's letters and view his commandments as optional, then you are not interpreting them correctly. The New Testament should be approached with the understanding that it is authoritative and carries greater weight than any earthly authority.

Disrespectful Bible Interpretation.

Unfortunately, many people read the Bible disrespectfully, sifting through its teachings to claim some are applicable while disregarding others. They may follow the teachings they like and ignore those they don't. This selective approach undermines the authority of Scripture.

Foundation for Studying Scripture.

The foundation for studying the Scriptures must include recognizing that the Bible is the Word of God and is authoritative. Christ is the head of the Church, and one of His titles is the Word of God. The Word became flesh, and the Holy Spirit inspired the Scriptures so we can know God, His Son Jesus Christ, and His will for our lives.

It is essential to establish that the Bible is inspired and holds greater authority than anyone on Earth. When reading the writings of the apostles, remember that they are not merely human commandments but divine commandments from God, inspired by the Holy Spirit.

Commandment Regarding Disorderly Conduct.

Now that we have laid this foundation, let's return to our discussion. Paul commanded that if a man is walking disorderly—in this context, referring to a man unwilling to work and provide for his family—then do not associate with him. In other words, expel him from the church community until he finds employment. Paul stated that anyone who does not work and provide for their family is worse than an infidel.

Consequences of Refusal to Work.

This is not an optional message. The Apostle Paul commands that if anyone in the Church is living disorderly—refusing to work and take care of their family—you must cease fellowship with him. Expel him from the Church until he corrects this behavior.

Paid Ministers as Disorderly.

So far, we have discussed that paid ministers are behaving disorderly. They are relying on funds intended for widows and orphans while refusing to work. Despite delivering a sermon once or twice a week, they expect a full-time salary, which is contrary to the Biblical model where elders were not compensated or had their expenses covered simply for being elders.

Biblical Instruction on Supporting Families.

The apostle Paul instructed the House church that men should have jobs and take care of their own families. Families should not be a burden on the Church. Paul gave explicit instructions that collections were meant to support widows and orphans—those who could not provide for themselves, especially during times when other churches were experiencing famines. This is what the Bible teaches about money, and it's quite straightforward.

Consequences of Fellowship with Disorderly Men.

To be candid, if a man refuses to work and expects to receive a full-time salary simply for preaching a sermon once a week, then, according to Scripture, I am not allowed to fellowship with him. I

cannot share a meal with him. When the Bible discusses avoiding eating with someone, it specifically refers to avoiding sharing the Lord's Supper with that person. This means you should not participate in communion with someone who won't work, who refuses to get a job and labor with his own hands to provide for himself and his family. Doing so would be a violation of one of the commandments given by the apostle Paul.

Paid Ministers and False Prophets.

Furthermore, it's important to note that there are men in ministry who expect a full-time salary, and these individuals often fall under the description of false prophets. Study the New Testament accounts of false prophets. You will find that they tend to expect a full-time salary and, in fact, often demand an excessive amount of wealth for holding their office or performing ministry in the name of Jesus Christ. So, if someone is being paid to be in ministry, I am inclined to assume that they are a false prophet because the Bible warns that these individuals pursue ministry for financial gain.

False Prophets vs. Elders and Deacons.

On one hand, the New Testament clearly describes false prophets who preach Christ for "filthy lucre's" sake—meaning for money. On the other hand, we have elders and deacons, the only two offices in the House church. There is no example in the New Testament of elders and deacons receiving a full-time salary simply for occupying these positions. These roles were voluntary, and they held no authority outside of their own House church. Their office as Elder or Deacon was specifically for that individual House church, serving a small number of people who gathered in a living room to engage in discussion together.

The Role of Elders in the Early Church.

Elders were not the center of attention. They did not preach sermons, nor were they compensated for their position. Instead, they voluntarily served the house church out of love, not for money but for the love of Christ and His Church, which met in someone's home or perhaps from house to house.

Skepticism Towards Bible University Graduates.

The next point I want to share may surprise many people. If your paid minister has gone to a Bible university, I am skeptical of them. I won't listen to their teachings or sermons. Why? Because I am a Christian, I believe that the teachings of Jesus Christ are the commandments of God. Jesus is the Lord; He is the King of Kings and the Lord of Lords. He is not merely making suggestions; His teachings are commands that deserve to be obeyed.

Approaching the Gospels with Respect.

You must approach the Gospels with a healthy respect for Jesus Christ. If you don't start with the understanding that Jesus is the head of the Church and has authority as the King of Kings, then you might as well stop reading the Bible. If you approach the teachings of Jesus with an attitude that allows you to pick and choose what to follow, you're just creating a version of Jesus in your imagination. On Judgment Day, you will meet the real Jesus, not the one you've imagined. You won't encounter a custom-made Jesus who caters to your whims; rather, you will face Jesus and everything He taught.

Following Jesus and the Apostles, Not Men.

So, why don't I listen to ministers who have attended Bible university? It's because, as a Christian, I am commanded not to make any man my rabbi or teacher. Instead, I am called to study the Scriptures and follow Jesus Christ. I don't want to have any disciples or followers for myself. What I truly desire is for you to pick up your Bible and listen to Jesus above all else. I urge you to study His teachings and implement them, just as Mary at the wedding feast said, "Whatever He tells you to do, do it." That is my message: you should be following Jesus Christ.

Secondly, if you choose to follow anyone else, it should be the eyewitnesses, the apostles, who wrote the New Testament. Their writings represent the commandments of God. Outside of Jesus Christ and the apostles, I encourage you to be skeptical of every church father, minister, televangelist, and author. Anyone who is not an author of the New Testament should be viewed with caution.

Warning Against False Prophets and Secret Gatherings.

Jesus warned us about false prophets and false Christs. He said that if someone claims to possess Christ in a secret place, we should not go forth. In my small town of Arcadia, with around 8,000 residents, there's a church on almost every corner claiming to have Christ and inviting people to enter their private spaces to learn about Him. Jesus warned us that there would be many false Christs and prophets and instructed us not to go into secret rooms. Do not call anyone your rabbi or make any man your teacher; follow Christ.

Direct Access to Scripture.

Jesus Christ ordained the apostles, personally selecting them, including the apostle Paul. As followers, we ought to listen to the teachings of the apostles and Jesus Christ directly. We don't need an intercessor between us and the Bible.

Bible Universities Contradict Jesus' Command.

You might wonder why I don't listen to the teachings of people who have attended Bible universities. The reason is that they learned under certain professors, whom they refer to as

doctors, theologians, or scholars. The entire act of attending a Bible university and studying under a professor contradicts a clear commandment of Jesus Christ. He instructed us not to call anyone “rabbi.” I challenge you to reconcile this: Jesus said not to become anyone’s disciple. Yet, the very premise of attending a Bible university is to become a disciple of the professors there, effectively making them your rabbi. This situation violates the commandment given by Jesus Christ.

Distinction from Judaism and Synagogue Practices.

As a Christian, it’s important to recognize that the apostles and the early Church did not attend the synagogues or learn from the teachings of the rabbis. Jesus warned against learning from the Pharisees, Sadducees, scribes, and lawyers. He explicitly told his disciples to avoid these sources of learning.

Early Church Gatherings and Leadership.

In the early Church, there was a clear distinction between Christians and Jews. Christians separated themselves and met in homes, where they had elders and deacons who were not financially compensated for their service. They served their local house church, which typically consisted of less than 35 people. Just like everyone else, they sat on the floor in the living room. These individuals were not the center of attention and did not deliver sermons; the practice of bishops giving sermons began in the 4th century, which is a historical fact.

Contrast with Modern Church Structures and Lifestyles.

There were no pulpit or pews in these gatherings. Everyone participated equally; they discussed matters, sang together, prayed together, and shared meals. No one person dominated the proceedings. This is why it makes sense that the early Church did not single out someone like an elder for a full-time salary or to cover extravagant expenses. There was no push to ensure anyone had a lavish lifestyle, like buying a mansion or a \$35 million jet for extravagant vacations around the world.

Example of Extravagance.

Benny Hinn is known to stay at some of the most expensive hotels in the world, particularly in Dubai, where he stays on the top floor, which costs \$1 million a night. This extravagant lifestyle is a common practice for him. However, the Scriptures teach that we should collect for people experiencing poverty, including widows and orphans. Benny Hinn is living a life that would make kings blush, and he is doing so by relying on funds meant for widows and orphans.

Discernment Regarding Paid Ministry.

The Bible warns us about false prophets who preach Christ for financial gain. If someone is receiving money for what they call ministry, I do not listen to them. Jesus cautioned us about false prophets and false Christs, instructing us not to heed their calls.

Application of Scriptural Commands.

We should have a healthy respect for the Bible as the Word of God. When Jesus and the apostles issue commands, we ought to follow their teachings and apply them to our lives. In the case of someone who is being paid for ministry, much like false prophets do, we must be discerning. If rabbis have taught a person and they merely mimic their teachings without original thought, we must be cautious. The Bible instructs us not to associate with such individuals. If they refuse to work with their hands, despite being capable, the Bible advises us not to eat with them and to reject them from our homes.

Addressing the Levitical Priesthood Argument.

Preaching a message like this positions me against every minister on the planet. I don't expect anyone in ministry to support or agree with my perspective; in fact, I anticipate they will oppose it vehemently. One argument they might raise is that the Levitical priests were supported by tithes collected from all of Israel, suggesting that ministers today should also be supported in this way.

The Abolishment of the Old Covenant.

However, this argument is flawed. The Levitical priests performed services at the temple, which was abolished in 70 AD when the temple was destroyed. The sacrifice of Jesus Christ fulfilled all the services that the temple represented. We no longer need priests to offer animal sacrifices or perform cleansing rituals. Everything the temple stood for has been satisfied and fulfilled through the one offering of Jesus Christ, allowing everyone, not just the Levitical priests, to have their sins washed away through direct faith in Him. We do not require an intercessor standing between us and God to perform services at a temple or sanctuary. The entire system established by the Law of Moses has been abolished.

The Church is Not Israel.

Every individual is capable of hearing the gospel, believing in it, and, by the grace of God, responding with repentance, water baptism, and receiving the Holy Spirit. They can be sealed until the day of redemption and bear fruit. Everyone can do this without a Levitical priest. The pastor preaching a sermon is not a priest in the sense of the law of Moses. We need to understand that the old covenant has been abolished; it is no longer in effect. We are not the nation of Israel; we are Christians—the Church.

Tithes were for the Levitical Priests at the Temple.

The nation of Israel collected tithes from all that they produced and gave those tithes to the Levitical priests, who were set apart to perform duties and services at the sanctuary. That system no longer exists; the temple was destroyed in 70 AD. If you want to give a tithe, there is no one to give it to, as tithes were commanded to be given to Levitical priests at the temple.

Absence of Levitical Priests Today.

If you go to Jerusalem looking for the temple, you won't find it. Search the world over for Levitical priests, and you won't find them. Their genealogical records were destroyed when the temple was destroyed, making it impossible for anyone to trace their lineage back to Aaron or Levi. Without genealogical records to verify descent from the tribe of Levi, there are no Levitical priests. Therefore, if you want to give a tithe, you would need to find a Levite. Your minister is not a Levite; if he claims he is, ask for genealogical records proving he can trace his ancestry back to the tribe of Levi. If he cannot provide that proof, you do not owe him a tithe.

May God's grace and peace be with you.
In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Your Adversary the Devil, as a Roaring Lion—Part 2.

By David Michael Curtis

"Your Adversary the Devil, as a Roaring Lion, Walketh About, Seeking Whom He May Devour—Part 2.pdf" is an article written by David Michael Curtis.

The document discusses several key points:

- **Paid Ministers vs. Unpaid Elders and Deacons:** The document argues that elders and deacons in the early Church were not paid, whereas paid ministers are a modern concept. It questions the use of the scripture "the laborer is worthy of his hire" to justify salaries for church leaders.
- **False Shepherds and True Men of God:** It distinguishes between those who are called pastors and those who truly follow the Bible's teachings. True men of God must obey, study, and follow the Bible, not just deliver good teachings.
- **Reliance on Christ vs. Human Teachers:** The document emphasizes relying on Christ and the Holy Spirit for guidance rather than intermediaries or human teachers. It cautions against ministers who demand unquestioning obedience and assert authority superior to others.
- **Financial Motivations of Paid Ministers:** It suggests that paid ministers might be inclined to defend their position due to financial reliance on church offerings.
- **House Churches vs. Institutional Churches:** The article promotes the idea of gathering in house churches rather than attending institutional churches, suggesting that house churches protect families from "heresy" and "false teachings."
- **Personal Study of the Bible:** It encourages individuals to study the Bible for themselves and verify teachings with scripture, following the example of the Bereans in Acts 17:11.
- **The Danger of Heresy:** The document likens heresy to a virus that spreads through false prophets and encourages individuals to protect their families from it.
- **Personal Experience and Unpaid Ministry:** David Michael Curtis shares his personal experience of choosing not to be a paid minister, working for a living (DoorDash), and sharing his teachings freely without asking for donations.
- **Critique of Bible Universities and Paid Sermons:** The article expresses concerns about ministers who have been educated at Bible universities and those who receive full-time salaries for delivering sermons.

- **Rejection of Denomination Building:** David Michael Curtis explains that he intentionally avoids starting a new denomination and does not seek personal gain from his teachings.

In essence, the document advocates for a return to what the author believes are the practices of the early Church, emphasizing personal Bible study, house churches, and unpaid ministry, while warning against false teachers and the influence of modern institutional churches.

Dear Friends,

Addressing "The Laborer is Worthy of His Hire."

Next, let's consider how a paid minister might respond to the argument that "the laborer is worthy of his hire." First, we should examine the context in which this was stated. The Apostle Paul was in a tight situation, imprisoned in Rome, where prisoners were not provided food. This warranted support from house churches.

Paid Ministers vs. Unpaid Elders and Deacons.

It's important to note that elders and deacons in the early Church were not paid; they did not receive a salary. In fact, in modern churches, those considered elders and deacons typically volunteer their service and consider it an honor to serve in those roles. They do not expect to be compensated. The only individuals who typically expect payment are ministers and administrators.

Misapplication of Scripture for Compensation.

Therefore, using the argument that "the laborer is worthy of his hire" does not effectively support the idea that elders and deacons should receive salaries. If one concludes that elders and deacons ought to be paid and receive full-time salaries, then all elders and deacons worldwide should begin to receive such salaries. However, I am not aware of any churches that follow this practice; none that I know of provide salaries for these offices.

The Role of a Pastor and False Shepherds.

A pastor is essentially a shepherd. The term "pastor" refers to someone who guides and cares for a congregation, much like a shepherd does for their flock. However, it's important to recognize that there are false shepherds and false prophets among those who claim to be pastors. Just because someone is called a pastor doesn't mean God ordains them; men have ordained many.

Obedying the Bible, Not Human Teachers.

To be a true man of God requires more than simply delivering good teachings from a pulpit. A man of God must obey the Bible, study it diligently, and follow its teachings. Jesus and the Apostle Paul emphasized that we should not rely on rabbis or teachers in the traditional sense; instead, we should go directly to Christ as the head of the Church. Our dependence should be on Christ and the Holy Spirit, who will guide us into all truth, rather than through an intermediary.

Financial Motivations of Paid Ministers.

A paid minister may feel inclined to defend their position, especially if they have purchased homes, lands, enjoyed vacations, and acquired the latest cars and technology, all funded through offerings from the Church or their followers. This financial reliance may create a reluctance to suggest that they should take on other work to support themselves.

Evaluating Teachers: Compensation and Authority.

In evaluating Bible teachers, it is essential to consider whether they are being compensated for their role and whether they perceive themselves as having authority that is superior to that of others in the Church. A minister who expects unconditional obedience without question mirrors the mindset of the papacy, where church members are expected to follow their priests, bishops, cardinals, and the pope without question.

The Berean Example of Scriptural Verification.

The Apostle Paul provided a different example in Acts 17:11, where he taught, but the Bereans studied the Scriptures to verify whether his teachings were accurate. Paul encouraged this kind of scrutiny. A pastor or minister should not feel threatened by congregants studying Scripture to confirm the truth of their teachings, as Paul welcomed this practice.

Ministers Demanding Unquestioning Obedience.

Unfortunately, I have encountered ministers who insist that we must accept their beliefs and follow their directives solely based on their authority, rather than on the truth of Scripture. Jesus reminded us that we are all brethren and equal, stating that to be the greatest, one must be the servant of all. The apostles demonstrated humility and meekness, while anyone displaying superiority, authority, or a dictatorial attitude, insisting on unquestioning obedience, follows the example of the papacy.

My Beliefs and Encouragement for Personal Study.

I want to clarify my beliefs: I'm not a Roman Catholic; I'm a Bible student. I believe that Jesus is the head of the Church and that the Bible is the ultimate authority for Christians. I encourage everyone to study the Bible for themselves. If I share something new with you and you're unsure about it,

that's perfectly fine. I don't expect anyone to believe it just because I said so, nor do I expect everyone to agree with my interpretations.

Verifying Teachings with Scripture.

However, if you are a Bible student and I present something unfamiliar, I encourage you to study the scriptures like the Bereans did, to see if what I'm saying aligns with the Bible. I want to emphasize the benefits of following Jesus' commandments. If you look at the example in the New Testament, particularly regarding house churches, you'll see that they operated separately from synagogues or institutional churches.

Benefits of House Churches and Avoiding Paid Teachers.

I suggest not relying solely on people who are paid to deliver sermons or who have studied under a rabbi—essentially, the professors. There's no harm in following Jesus' commandments. In fact, there's much benefit. Just as during the COVID-19 lockdown, you were avoiding exposure to a deadly virus, I would liken heresy to a virus as well, spread by false prophets.

Heresy as a Virus.

Am I saying that every paid minister is a false prophet? No, I'm not judging anyone. What I'm doing is teaching what the scriptures say and leaving judgment up to Christ on Judgment Day. I don't know who will be saved or lost, and I hold no ill feelings toward any ministers. I want to express what the Bible teaches and leave the rest to God.

Protecting Family from Heresy.

I encourage you to visualize heresy as a virus. Right now, millions of people are being infected by heretical doctrines. I'm encouraging you to meet in homes to protect your family and loved ones from this heretical virus and to shield them from false teachings. The spread of these heretical ideas is happening faster than a pandemic, fueled by false teachers who are compensated to spread their misleading doctrines.

Safety in House Churches.

If you gather in homes with your family and loved ones and stop listening to mainstream sermons, there is no danger or harm in doing so. In fact, you will benefit by protecting yourself from the spread of false ideas. This approach is not something I invented; it is based on the teachings of the great physician, Christ. The Apostles laid the foundation for house churches, which were established when Jesus taught that we should not call anyone a rabbi. In its most direct context, this meant that early Christians were not to sit under the authority of rabbis in Jewish synagogues.

The Remedy for Heresy: Avoiding Human Rabbis.

To follow this commandment, Christians needed to separate themselves from Jews who met in synagogues and began to gather in house churches. Today, many institutional churches are perpetuating false doctrines that are divisive and filled with heresy. Jesus, the great physician, provided the remedy by instructing us not to refer to anyone as a rabbi or teacher. When you attend an institutional church, you elevate the person at the pulpit to the status of your rabbi or teacher. Many who do this trust everything that person teaches, assuming that because they attended Bible school, they must be knowledgeable.

Clarity Through House Church Setting.

By removing yourself from this dynamic and placing yourself in a house church setting, the scriptures become clearer. Their meanings are easier to understand, and you will see that the Bible accurately describes the world we live in today. The Bible's warnings against false Christs, false prophets, and false teachers accurately portray many modern institutional churches and provide instructions on how to navigate this challenging environment.

Survival Guide: Stop Listening to False Teachers.

To survive this situation, we must stop listening to their teachings, sermons, and books. We should treat these ideas like a pandemic, similar to COVID-19, because that is precisely what is happening: the world is becoming infected with heresies and doctrines of devils. Many people are being reassured of their salvation when they haven't repented, and many haven't even been baptized. This is ultimately between each individual and God, and we're not here to judge anyone.

Following Christ and Separation from the World.

We are simply trying to follow Christ. He wants us to survive in a world that seeks to engulf us, encouraging us to be separate from it. You can look at what the world defines as the Church and realize that it does not align with Scripture, and you can distance yourself from institutional churches and establish a healthy home church.

Treating Heresy as Dangerous.

You should view heresy as something dangerous that your family needs protection from. By ceasing to listen to these sermons and teachings, you can keep your family safe. If someone is being paid to deliver sermons and refuses to get a job to support their family, they are acting in disorder. There is no example in Scripture of elders and deacons having full-time salaries. The concept of labor being worthy of its hire is specifically in reference to Paul when he was in prison, relying on contributions from the Philippian Church to avoid starvation.

Personal Experience and Survival Strategy.

To conclude, everything I've shared reflects my experience in surviving a world filled with heresies and false teachers who represent different versions of Christ and different gospels. I am managing just fine because I have chosen not to be influenced by them. I no longer listen to their sermons or watch their YouTube videos. This applies to local pastors as well—I do not attend their churches or allow myself to be indoctrinated by their teachings.

Following Christ, Not Human Teachers or Paid Ministers.

I follow Christ's commandments and do not allow anyone to take the place of my teacher. I do not trust those who accept money from the widow and orphan fund to preach, nor do I accept teachings from those who have merely repeated what they learned from professors. I do not follow rabbis; I am not anyone's disciple. I am a follower of Jesus Christ. I go directly to the Bible, listen to the apostles, and respect the Bible as authoritative.

Humility as a Bible Student.

I believe the Bible holds more authority than anything I have ever written or preached. If I am wrong, I must forsake that teaching, repent, and align my understanding with Scripture. I do not approach the Bible as a teacher but rather as a student. I am not special; I hold no titles. I am just David, a Bible student. I study the King James Bible, focusing on doctrinal topics.

Accessibility of Truth.

There is nothing remarkable about me; anyone can do this. No one needs my teachings, writings, or sermons. Everything I have done in my lifetime could be forgotten, and the truth will remain in the King James Bible. God does not need me to share these truths; He has the Bible and the Holy Spirit, which are available worldwide. Topical resources like Nave's Topical Bible can be used everywhere and in any language through various Bible apps.

Why Paid Ministers Won't Teach This.

What I am pointing out may seem obvious to me through topical Bible study, but that clarity may not be evident to others who are accustomed to passively listening to sermons. Paid ministers are unlikely to teach the things I have discussed today because they will fiercely protect their income.

Target Audience: New Believers and Those Willing to Change.

This message was not intended for ministers or members of institutional churches. I do not expect them to change anything; I anticipate that they will continue as they always have. I do not believe that old wineskins can hold new wine. My audience is brand-new believers who have not yet formed the habits of passively attending Church or listening to sermons.

Putting Principles into Practice: Starting House Churches.

I am speaking to those who are willing to put these principles into practice—who would start a house church and isolate themselves from heresy. I encourage them to prevent themselves and their families from being tossed to and fro by every wind of doctrine and to follow Christ, warding off the leaven of the Pharisees that may influence their understanding of the Bible.

The Effect of Leaven on Understanding.

Those who are already members of churches have allowed their understanding of the Bible to become leavened. I am not directing my message solely toward institutional churches, their ministers, or their members. I'm content to leave them alone. Jesus told the Pharisees that they claimed to understand the truth; therefore, they remained in their sins. He did not feel a burden to correct the Pharisees' theology. Instead, He was content to let them believe and teach whatever they wished.

Jesus' Prayer for His Disciples: Purity and Separation.

Jesus did not pray for the world; He prayed for His disciples, asking that they be kept pure from the world and not influenced by it so that they could remain separate. Through that separation, they would find unity and love for one another.

Message for Those Willing to Follow Christ.

My message is aimed at those willing to follow Christ and believe in what the Bible teaches. Some individuals have anchored themselves to a sinking ship, unwilling to leave. If you desire to follow Christ, consider His greatest sermon, which He preached from a mountain. During the Dark Ages, for 1,260 days, the woman mentioned in Revelation 12 fled into the wilderness. Why? Because the recognized institutional Church was persecuting her. The Church demanded that she submit to its doctrines and authority. To remain steadfast in the doctrine of Christ, she had to flee into the wilderness.

A Satirical Look at the Minister Profession.

If you're looking for a job that only requires a couple of hours a week but pays a full-time salary, potentially even making you wealthy, consider going to a Bible university to earn a degree in philosophy. This path can lead you to become an ordained minister who specializes in teaching within specific institutional churches, helping you live comfortably while only working a few hours each week.

The Appeal of Ministry.

It's no surprise that many people are drawn to the idea of becoming ministers. You can dress nicely, earn the respect of your congregation, and generally be viewed positively by your community. What's not to love?

Advice for True Disciples.

However, if you want to be a follower of Jesus Christ, I recommend avoiding Bible school and studying the Bible directly. If you want to understand doctrine, study it topically. To be a true disciple of Jesus, follow Paul's example: work for a living, get a job, take care of yourself and your family, and don't become a burden on others. Avoid taking money intended for widows and orphans, and set a good example for other men. Steer clear of individuals who refuse to work or support their families through their labor.

Caution Regarding Trained Ministers.

Be cautious of those who have been trained by rabbis and are simply repeating what professors have taught them. Please don't listen to their teachings or pay them for sermons that aren't scriptural and may even contradict biblical teachings.

Judgment is With God.

Ultimately, we will either be inside the city of God or outside of it. My opinion doesn't hold much weight, and I'm not here to judge or condemn anyone. I'm a Bible student sharing what I have learned from studying Scripture for myself, along with principles I live by.

Red Flags: Bible University and Paid Sermons.

If a minister has been educated at a Bible university, that raises a red flag for me. I tend not to listen to such individuals, as they often repeat the teachings of rabbis or, in modern terms, professors. Additionally, if someone is being paid a full-time salary to deliver sermons, I have further concerns. In the first-century house churches, elders were not paid salaries, and sermons did not originate in house churches; they emerged four centuries later under Constantine in the 4th century when he began building cathedrals.

Issues with Modern Church Structure.

We can identify several other issues as well. For instance, the existence of cathedrals or church buildings instead of house churches is a concern. The use of pews instead of gathering in a living room is another issue. Furthermore, the idea of passively listening to one person as the center of attention is problematic. In a house church, everyone participated; everyone talked to each other, exercised their spiritual gifts, and edified one another.

Early Church Participation vs. Passive Listening.

The notion that one person should receive all the attention while everyone else passively listens goes against the example we see in the Bible. The early Christians met in houses, not in Jewish synagogues, because they were separating from the institutional Church of Israel. They started something brand new, and their model was house churches, which we should strive to emulate.

My Unpaid Ministry.

This message is not about me; it's between you and God—the Father, the Son, the Holy Spirit—and the Bible has nothing to do with me. You and I might never meet in this life. However, I want to clarify that I am not paid a single cent for writing these letters. I do not receive any donations. I don't have a PayPal account or a Patreon account, and nobody is sending me money. I do not ask for donations. I'm sharing all of this freely.

Working for a Living

I have a job; I work and deliver food for a living through an app called DoorDash. I am struggling financially, and so I would benefit if people started sending me money, but that wouldn't align with Scripture. I am practicing what I preach. My job doesn't pay very well, and I rarely have a total of \$100 to my name. I'm not asking for assistance from anyone. I pay my bills and buy my food, and I teach others to do the same.

Waiting for the Inheritance.

My life is not glamorous. I don't take expensive vacations; I'm waiting for my inheritance at the Second Coming. When that happens, I hope to be an angel, able to travel freely. I want to emphasize that I could live my life quite differently if I chose to. I was a literature evangelist for years, going door to door to introduce Christian books and Bibles to families. I'm comfortable speaking to strangers, and it would be easy for me to introduce myself as a minister starting a local church and invite them to attend.

Avoiding a Paid Ministry Path.

I could build a congregation, encourage tithing, and receive offerings, working just a few hours a week for good pay. However, that would violate my conscience, set a bad example, and ultimately make me accountable on Judgment Day. I am committed to following Jesus Christ, with no turning back, even if that means working for DoorDash, earning little money, and waiting for the Second Coming to enjoy life's comforts and pleasures. I am willing to wait and share what I learn from the Bible freely, without asking for donations.

Rejecting False Arguments for Payment.

I could point to verses such as “the laborer is worthy of his hire” or discuss how tithes supported the Levitical priest, but I know those arguments would not line up with Scripture. I would be teaching something false. Instead, I offer what I have learned freely on Google Drive. I don’t have a like button to indicate how many people have appreciated my articles, nor do I have statistics on how many people have read them. I won’t know the results until Judgment Day, so I ask you to consider that.

Criticism as Evidence of Following Christ.

I’m not getting paid to share these things with you. In fact, by sharing them, I am often criticized and not popular. Jesus said that if I follow Him, I would be hated by all men for His sake, which I take as evidence that I am on the right track. Sharing ideas that upset the world confirms that I am following the right path, and I am not discouraged by the criticism.

Contrast with Paid Ministers and Denomination Building.

I want to highlight the contrast between my approach and that of paid ministers who receive full-time salaries. I could go door to door, start a local congregation, and even continue establishing more congregations, making myself the central teacher. I could require that all the churches I start send me a portion of their offerings, effectively creating a new denomination. However, I am intentionally avoiding that path.

Uncompensated Sharing of Truth.

My preaching does not support me in any way. I don’t earn a single cent from writing my letters, my eBooks, or sharing anything on YouTube. So there you have it. Once again, I want to reiterate that this is not about me at all; this is between you, God, and the Holy Bible. Like Paul, I am following the teachings I share in that I do not live off donations. I do not ask for them, nor do I have a means for you to send them. I work for a living and eat my bread.

May God's grace and peace be with you.
In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Fire Your Pastor, and Tell Him to Get a Job—Part 1

By David Michael Curtis

The document "Fire Your Pastor, and Tell Him to Get a Job—Part 1" by David Michael Curtis argues that modern church practices, particularly the practice of paying pastors and having them deliver sermons, deviate from the practices described in the Book of Acts and the teachings of the Apostle Paul.

Here are the key points:

- **Early Church Practices:** The document emphasizes that early Christians met in house churches, where elders did not deliver sermons but rather oversaw the gathering and safeguarded against heresy. Everyone participated, sharing their gifts. Deacons were responsible for distributing offerings to widows and orphans.
- **Role of Elders:** Elders, also referred to as bishops or pastors, were expected to have regular jobs and support their families. They were not paid from church offerings. The document cites 2 Thessalonians 3:6-11 and 1 Timothy 5:8 to support this.
- **Offerings:** Offerings were intended for widows, orphans, and traveling evangelists, not for supporting local elders.
- **Historical Discrepancies:** The document states that institutional churches, the practice of bishops delivering sermons, and pews are later developments that began in the fourth century with Constantine and evolved over time.
- **Against Modern Practices:** It criticizes the modern practice of pastors being paid to deliver sermons, arguing that this is not scriptural and detracts from the original purpose of offerings. The author suggests that pastors should find employment and that church members should participate more actively in gatherings.
- **Communal Living:** The document distinguishes between biblical practices and communal living, noting that the Book of Acts reveals that early Christians maintained their own homes and held jobs.
- **Equality:** The document emphasizes the equality of all believers, including apostles and elders, and argues against the idea of a hierarchical structure with a superior leader.
- **Call to Action:** The author suggests that church members should consider "firing" their pastor and encourage them to seek employment elsewhere.

In essence, the document advocates for a return to what the author believes are the original biblical practices of church gatherings, leadership, and the use of offerings.

Dear friends,

Church Leadership and Practices

Fire your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. In the book of Acts, we see the roles of apostles and deacons established in the early chapters. The apostles preached both at the temple and from house to house, and the church continued to adhere to their doctrine. What was their doctrine? It consisted of the foundational teachings that Christ laid out, which are listed in Hebrews 6:1-2. These include turning from sin, trusting God, and being baptized.

The Purpose of the Temple and the Role of Deacons

First, we need to understand the purpose of the temple where the apostles taught, which was to make atonement for the sins of Israel. This atonement was achieved through annual animal sacrifices performed by the high priest on the Day of Atonement. The apostles and deacons preached that atonement was now possible only through the blood of Christ and that forgiveness of sins was no longer attainable through the law of Moses. This is why the leaders of Israel were so upset with the apostles and deacons, frequently accusing them of teaching against the law of Moses.

So, what were the duties of a deacon? The office of deacon was established so that the apostles could focus on teaching and preaching. Deacons were responsible for taking the offerings collected and distributing them to widows and orphans, ensuring that the apostles could concentrate on their teaching without distraction. In contrast to modern deacons, who are often seen as responsible for minor tasks, such as vacuuming carpets in institutional churches, the deacons in the Book of Acts had significant responsibilities in assisting the needy.

The Source of Offerings and the Doctrine of the Nicolaitans

Where did this money come from? It came from new converts who sold their houses and lands and laid the proceeds at the feet of the apostles. One of the seven deacons mentioned was named Nicholas, after whom the doctrine of the Nicolaitans is named in the Book of Revelation. This serves as a warning that even men who had their hands laid on them and were appointed to an office by the apostles could fall into apostasy and become leaders of false doctrines condemned by Jesus in His messages to the seven churches in Revelation.

Apostasy and the Importance of Marital Fidelity

Therefore, we should not assume that everyone ordained, even by apostles, is a true man of God. Someone can fall into apostasy through sexual immorality. The doctrine of the Nicolaitans, for example, stemmed from Nicholas's decision to stop having sexual relations with his wife. In contrast, the Apostle Paul taught that husbands are to show due benevolence to their wives, love them, and cherish their bodies. Paul emphasized the importance of meeting their wives' needs.

Nicholas's doctrine eventually contributed to the idea of celibacy in the priesthood, which forbade marriage.

Elders and House Churches

Let us return to our topic today: Fire your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. House churches began to emerge after the Day of Pentecost when 3,000 people were converted during the preaching of the 120 in various languages. If we assume there were thirty men per house, that would mean 1,000 house churches started on that very first day. That is a substantial number of house churches!

The early Christians had ample resources to construct buildings because many of those 3,000 sold their houses and lands, laying the proceeds at the apostles' feet. However, they did not use that money to build institutional churches. From the very beginning, Christians met in homes and did not use offerings to construct buildings.

Each house church had an elder appointed to oversee it. While the elder was capable of teaching, the practice of an elder delivering sermons on Sunday mornings did not begin until the fourth century. During that time, Constantine started constructing basilicas and cathedrals. A cathedral is the house of the cathedra, which is the chair of the Bishop. The Bishop would sit in the cathedral while everyone else stood and listened to his sermon. This practice, rooted in tradition, originated in the fourth century and lacks a scriptural basis.

The Role of Elders and the Expectation of Labor

The terms "elder," "bishop," and "pastor" all refer to the same role, with no distinctions between them. During the first three centuries of the church, elders did not stand before the congregation or deliver sermons on Sunday mornings. Rather than this, elders would sit on the living room floor alongside everyone else. The elder was not the central figure and spoke neither more nor less than any other participant in the group. It would be unrealistic to expect that a special collection was made to cover the living expenses of elders who shared a space on the floor of a home. While scriptural evidence supports the notion that the church was to assist traveling evangelists and apostles, particularly during times of imprisonment when they lacked necessities, there is no scriptural basis for the church to pay an "elder," "bishop," and "pastor" or be responsible for their living costs. The pastor is not a Levite priest, meaning we do not owe him a tenth of our income.

An elder, like any other church member, was expected to have employment to meet his expenses and mortgage obligations and support his family. The Apostle Paul asserted that if an elder chose not to work, he would be deemed as "walking disorderly." Paul stated that we should avoid associations with those who refuse to work or provide for their families.

2 Thessalonians 3:6-11 NIV

6. In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching you received from us.
7. For you yourselves know how you ought to follow our example. We were not idle when we were with you,
8. nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you.
9. We did this not because we do not have the right to such help but in order to offer ourselves as a model for you to imitate.
10. For even when we were with you, we gave you this rule: "The one who is unwilling to work shall not eat."
11. We have heard that some among you are idle and disruptive. They are not busy; they are busybodies.

Does the Bible teach that "a laborer is worthy of his hire?" Yes, it does. Did offerings support men in the ministry? Yes, those were apostles and evangelists who traveled and spread the Gospel. A modern application would be to support missionaries working in famine-stricken regions, who often have less than \$150 a month in support. The offerings were not given to the local elders.

While on his travels, Paul crafted tents to sustain himself and encouraged all the men in the churches he founded to work and support their families. He stressed that anyone who fails to work and care for his family is worse than someone who does not believe. The men, including elders, in the churches established by Paul were taught to work, provide for themselves, and care for their families.

1 Timothy 5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

False prophets preach Christ for the sake of greed. In contrast, the elders in the Bible had jobs; they were not paid to teach but instead worked, earned their bread, and took care of their families. Is your pastor being paid to teach? Is he willing to stop taking money from the widows and orphans fund, get a job, and still share his doctrines without being paid to do so?

Communal Living vs. Biblical Practices

A few blocks from where I am driving right now, there is a communal living house owned by the Yellow Deli people. Everyone who lives there works for no pay; they do not earn any money and practice communal living. They believe they are following the principles described in the Book of Acts. However, the Book of Acts does not describe communal living; instead, it shows that everyone had their own house, worked, earned money, and took care of themselves and their families.

In Acts 2-3, we see that the early Christians went from house to house, indicating that each family lived in a different home. The wealthier families did sell some houses; they kept a home for their family to live in. The Apostle Paul emphasized the importance of working to support one's family, stating that anyone who does not provide for them is worse than an unbeliever.

The Yellow Deli is not Christian; it is a cult that originated in the 1970s. The Yellow Deli staff work slavish hours but practice communal living without compensation for their labor. They send all the profits made at the local Yellow Deli to Australia, where others manage the money. Meanwhile, these hippies work for free and own extraordinarily little—just personal items like toothbrushes, hairbrushes, and their wives. They do not share their wives or personal hygiene items, but everything else is collectively owned and not owned by any individual.

This practice does not align with what we read in the Book of Acts or the writings of the Apostle Paul. Each Christian family in the early church had its own home, occupation, and responsibilities to care for its own family. As God prospered them, any surplus they had after supporting their families and widows was given as a free offering each Sunday morning when they met in house churches. This money was used to support widows and orphans in the church who were unable to care for themselves.

Every man was expected to hold a job, and if they declined to do so, Paul directed that they should go without food and be excluded from fellowship. Thus, any man who “walketh disorderly,” refusing to work, faced disfellowshipping until he secured employment.

Modern Pastors and Historical Discrepancies

In many modern churches, there are individuals called pastors who often do not hold regular jobs. Instead, they rely on the offerings provided by the congregation on a weekly basis.

In DeSoto County, we have an independent Baptist minister who owns a significant amount of land and has built the largest house I have seen in the county. This has been made possible through the offerings at a Baptist church in Port Charlotte, which consists of approximately 200 families. This church is conservative and independent, using the King James Version of the Bible. I would describe this pastor and his family as conservative. However, he does not have a job, nor does he support his family through labor. Instead, they are financially supported by the offerings of that church, which, biblically, ought to go to widows, orphans, and those experiencing homelessness and poverty. He is taking money that could feed widows and is not working to provide for his family himself.

What I am sharing is not debatable; it is a historical fact. It is well-documented that institutional churches were not established until the fourth century, during the time of Constantine. It is a well-known fact that the role of a bishop delivering sermons from a central stage in a cathedral dates back to the fourth century. During the first three hundred years of Christianity, believers met in homes and caves while hiding from the persecution of various Roman emperors.

In those early years, elders did not deliver sermons each Sunday morning. This is not a matter of interpretation; how your church interprets the Bible does not change history. A church could interpret the Bible to say that the sky was yellow, but it would not change the fact that the sky is blue.

The Evolution of Church Practices

In modern times, the roles of pastor and elder are distinguished as two different offices. However, in scripture, the pastor and elder were the same person holding the same office. During the first three hundred years, pastors or elders did not deliver sermons. The early church did not have members passively listening to sermons each Sunday; rather, they gathered in circles facing each other in a living room and actively engaged in conversation.

This practice is described in 1 Corinthians 12, where it states that everyone in the house church had different gifts and was to exercise those gifts each Sunday. Some would sing, some would pray, and others would edify the group. For instance, if someone spoke in a different language, an interpreter was responsible for translating that message. Imagine an English-speaking church where a person gifted in Chinese delivered a message in that language; someone with the gift of interpretation would then translate it into English.

These gatherings typically involved about 30 to 35 people sitting in the living room, facing each other and actively participating in the church community. The modern practice of passively facing a pulpit and listening to sermons is not indicative of true church tradition; this practice began in the fourth century. Additionally, the practice of sitting in pews did not begin until the 18th century.

During the Reformation, when many Roman Catholic churches transitioned to Protestant churches, Martin Luther would ascend a stairway to an elevated pulpit. At the same time, everyone else stood about ten feet lower on the ground floor. They did not sit in pews; rather, they stood for the entire lecture delivered by Dr. Martin Luther. Aren't you glad you do not have to stand during the sermon, especially if the pastor preaches for over an hour? That method of worship continued until the 1700s.

The History of Pews

In the 18th century, wooden boxes were constructed and sold, becoming the property of wealthy church members. These boxes allowed individuals to step inside, close the door, and enjoy privacy. Many were carpeted, and people even brought their animals to church, sitting inside their boxes with them. After the service, they could lock these wooden boxes.

When we visit Christ Church, where the founding fathers of the United States attended for decades, we can see the pews that were purchased by them, which still bear their names, including those of Benjamin Franklin and George Washington. This was a shift from the wooden boxes, which were no longer in use. Later in the 1700s, wooden benches, now commonly referred to as pews, were developed.

This traditional seating arrangement, with everyone facing forward, encourages passive listening to the pastor's sermon. It disconnects us from one another and limits interaction.

The core purpose of the church was to edify one another, to exercise the spiritual gifts bestowed by the Holy Spirit, and to support fellow members with these gifts. In a pew, everyone remains silent, passively listening to a sermon, while only the speaker's gift is utilized, which is not scriptural.

The sermon, delivered from the pulpit, has a traditional foundation rooted in human doctrine, dating back to the fourth century. This is not open to interpretation. Regardless of how your church interprets different verses, this is a historical fact. You might consider firing your pastor and encouraging him to find employment instead of relying on funds meant for orphans and widows.

The Role of Elders and Deacons in Early Churches

In the first three centuries, the church began with gatherings in homes led by an elder and a deacon. The elder's role was to safeguard against heresy. If someone visited and preached false teachings, the elder would admonish that person once or twice and then avoid further interaction.

The church was intended to be organic, as noted by modern authors discussing house churches. This means that the elder was not the center of attention; instead, the congregation sat in a circle in a living room setting. One person might offer a prayer, another would share a psalm, and in turn, they could read from the letters of Paul or other apostles. The idea was that everyone participated, sharing their gifts and edifying one another.

However, by the second century, individuals began to identify themselves as church fathers, and they created new positions as overseers of multiple churches. These offices did not exist during the time the New Testament was being written. During the second and third centuries, autonomous house churches began sending offerings to these new "overseers" known as bishops. This new class of Bishops emerged in cities like Antioch and Alexandria, overseeing several cities consisting of dozens of house churches.

In the fourth century, bishops would preach while positioned on a cathedra (seat of authority) situated on an elaborately decorated platform at the front of the cathedral, where it was expected that everyone would listen passively. Thus, the tradition was born into history, replacing the active, vibrant, and engaging house churches that the apostles planted with dry and boring institutional churches.

False Apostles and the True Foundation of the Church

While the New Testament was being composed, false apostles were already traveling alongside the twelve apostles, including Paul. The Book of Revelation mentions that one of the seven churches rejected those who claimed to be apostles but were not. Similarly, in the second and

third centuries, people claimed to be bishops without genuine authority, establishing positions that lacked a foundation during the apostolic era.

The New Testament indicates that no other foundation can be laid than the one that Christ and the apostles laid. The foundation laid by Christ and the apostles involved house churches, each led by an elder and a deacon. The deacon's role was to distribute offerings to widows and orphans and assist those living in poverty. Their duties did not include mundane tasks like vacuuming carpets.

The elder was inclined to teach and acted as a shepherd, safeguarding the community from false teachings. He did not deliver sermons in the way we see today; instead, he sat in the living room alongside everyone else, remaining mostly quiet and intervening only to teach or confront heretics. If someone were teaching heresy, the elder would speak to them privately about their offense and then involve two or three others to address the issue, emphasizing the need for repentance. If the individual did not repent after one or two admonitions, they would be rejected from the house church and not permitted to return.

However, there were house churches that did not follow this pattern, and entire congregations were led astray by false teachers who infiltrated these homes and spread their heresies. Later, in the second century, some individuals emerged claiming to hold a special office, such as an overseer or bishop. They asserted authority over several churches and eventually over multiple cities of churches. This concept is a departure from the foundation laid by Christ and the apostles.

Equality Among Apostles and Elders

The idea that Peter is the chief shepherd is contrary to the original foundation established by Christ and the apostles. Jesus affirmed that the gates of Hell would not prevail against it. When we examine the first three chapters of 1 Corinthians, we see that Peter, Apollos, and Paul founded house churches. This text specifically addresses whether Peter was superior to the others. The apostle Paul instructed against divisions, stating that we were not baptized into Peter, Paul, or Apollos but rather into Christ. He emphasized that these three men were not crucified for us—Jesus was. He urged us to stop creating divisions among ourselves.

Therefore, the notion that there is a church founded by Peter that is superior to one founded by Paul is debunked in 1 Corinthians, chapters one through three. This issue is clearly discussed. The churches founded by Peter were not superior to those established by the other apostles. Such divisions were to be rejected.

Furthermore, both the Apostle Peter and the Apostle John identified themselves as elders, indicating that they were brothers and not superior to the other elders despite being apostles. Jesus taught that we are all equal and should regard one another as brothers and sisters in Christ. We are not to call anyone "Rabbi" or "Father," nor should we view anyone as holding a holy office that is separate or superior to ourselves. Rather, we are to see everyone as equal.

In summary, Peter, Paul, and Apollos all established house churches that held equal status. The foundation of the church is Christ, who died for us.

The Purpose of Elders and the Practice of Gift Sharing

It may be time to reconsider the leadership within your church; perhaps you should fire your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. When the church began, elders were not meant to sit around without working and living off offerings from the house church while everyone else took care of their families. Why would they do that? You might say a laborer is worthy of his wages, but the elder did not really do much. He did not deliver a sermon each week but instead sat in the living room like everyone else, speaking up only when heresy was being taught. His role was to safeguard the congregation from false teachings. If everything was running smoothly, he quietly allowed everyone else to participate in the church, exercising their gifts and edifying one another.

If you find yourself passively sitting in a pew, listening to only one person exercise their gift—and that gift is questionable and not even biblical—then the members of the church are having their gifts stifled. 1 Corinthians 12 asks, "Are we all the same member? Don't we all have different gifts?" Yet, the modern institutional church often has only one gift: that of the orator or speaker who delivers lectures. These presentations may include one or two verses but often consist of human interpretation rather than biblical teaching. It would be better to read the Scripture together without interpretation, taking turns reading a chapter, rather than listening to one person monopolize the time with their interpretations.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Fire Your Pastor, and Tell Him to Get a Job—Part 2

By David Michael Curtis

Based on the provided document "Fire Your Pastor, and Tell Him to Get a Job—Part 2.pdf" by David Michael Curtis, here's a summary of its key points:

- **Critique of Paid Pastors:** The document strongly advocates for firing pastors who are financially supported by church offerings. It argues that pastors should have regular jobs and not rely on church funds, which should be reserved for widows, orphans, and those truly in need.
- **Early Church Practices:** It asserts that early Christian house churches did not have paid pastors or formal sermons. Elders were not compensated and had secular jobs. Sermons became a common practice much later, around the fourth century.
- **Equality of Elders:** The author emphasizes that in the early church, there was no hierarchy among elders. They were all equal, and even the Apostle Paul did not claim authority over the faith of others.
- **Rejection of Hierarchical Structures:** The document criticizes the hierarchical structure of churches, such as the Roman Catholic Church, with positions including priests, bishops, cardinals, and the Pope. It argues that these structures are not based on biblical examples.
- **Authority of Scripture:** It emphasizes the importance of building faith in the Bible rather than in church fathers or later church traditions. The author points out contradictions among church fathers and within various denominations, advocating for adherence to the clear teachings of Scripture.
- **House Churches:** The document suggests establishing house churches with elders and deacons, where participation is expected from everyone, and offerings are used to support the needy and missionaries who teach the true gospel.
- **Financial Responsibility:** It emphasizes personal financial responsibility and discourages taking advantage of church offerings. It asserts that those who can work should do so and provide for themselves and their families.
- **Discernment and Separation:** The author encourages discernment regarding teachings and calls for separation from false prophets and teachings. It advises choosing elders who are skilled in teaching and guarding against heresy.
- **Gospel and Baptism:** The document defines the gospel as Christ's death for our sins, burial, and resurrection and emphasizes the importance of repentance and baptism for salvation.

In essence, the document argues for a return to what the author believes are the original practices of the early Christian church, with a focus on simplicity, equality, financial responsibility, and adherence to Scripture.

“In apostolic times, there was no distinction between bishops, elders, or presbyters (**Acts 20:17-28; 1 Peter 5:1-2; Philippians 1:1; 1 Timothy 3**). The term "bishop" is never used to denote a different office from that of elder or presbyter.” – **Easton's Bible Dictionary**

Dear Friends

Consider firing your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. If anyone in the church is walking disorderly and refuses to work, you should not fellowship with that person or share a meal with them. This is intended to make them feel ashamed and encourage them to find employment. According to the Apostle Paul, if someone refuses to work and support their family, they are worse than an infidel.

You are not obligated to provide compensation to a minister for preaching sermons. Elders in the early house churches did not deliver formal lectures or sermons. Additionally, the elders did not visit homes or spend time with their wives and children when the father was absent. Sermons did not become a common practice until the fourth century. Nonetheless, the practice of a wolf in sheep's clothing visiting homes during the man's absence was already in place when Paul composed his letters.

2 Timothy 3:5-6 Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

The elder was apt to teach, but this was not a compensated position. No financial assistance was offered to help elders cover their living expenses. Instead, offerings were intended to assist widows, orphans, and traveling evangelists, with deacons managing the distribution rather than a treasurer.

The Emergence of Monasticism and Clerical Authority

When looking into church history, we can trace various departures from the foundations laid by Christ and the apostles. One such departure involved a lifestyle characterized by a lack of stable income, leading individuals to resort to begging for money and food. Distinct groups formed, such as monks and friars, who adopted a form of godliness and vowed to live in poverty. This vow was essentially a commitment to disobedience to the teachings of the apostles, who instructed all men to work and take care of themselves and their families.

These monks became a burden on the peasants, who owned no land and were taxed by kings, landowners, and the church. Despite their struggles to feed themselves, they were expected to give even more to begging monks who refused to work for their bread. This practice created resentment among the peasants and misled them into believing that this was Christianity. They were taught that Christ and the apostles demanded that they labor like slaves, giving all their earnings to landowners, the king, and the church—while also providing for begging monks.

This practice continues today, as some pastors expect payment for delivering a sermon just once a week. Instead of working a full-time job, they often spend only about an hour or two per week working.

The apostles identified as elders, indicating equality among themselves and with the elders in your church. They were not superior to others. In First Corinthians, the Apostle Paul states that he did not exercise authority over our faith. This was Paul speaking, and even as he wrote this letter, which holds authority, he did not have authority over their faith. He was an elder, just like every other elder, who were all equal. The Apostle Paul was subject to the principles he wrote about; he was not above them.

How do I know this? Read Galatians 1:8-9. Paul states that even if we or an angel teach a different gospel, it is to be condemned. If the Apostle Paul taught something contrary to the gospel based on his authority, it would be considered a curse. His writings are scripture, and we are subject to that scripture. It is inerrant and can withstand all criticism. It is to be obeyed, followed and believed.

What I am distinguishing is that Paul did not have an authority invested in him that allowed him to say whatever he pleased or teach whatever he wanted. He had to teach what Christ commanded him to convey. He was an apostle called by God through Jesus Christ, tasked with delivering the message that God gave him.

2 Corinthians 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

The notion that individuals were assigned to supervise various churches, to whom we are expected to yield, is something Paul himself never asserted. He highlighted that the apostles do not exercise authority over our faith. In the second and third centuries, overseers or bishops began to emerge, assuming roles that allowed them to collect offerings from multiple churches and insist that those congregations adhere to their teachings. This marked a shift away from the principles established by Christ and the Apostles. The core message is that we are called to turn away from sin, place our trust in God, and undergo baptism. As followers of Christ, we are meant to follow the Good Shepherd and avoid using terms like "Rabbi" or "Father" for anyone.

The Roman Catholic Church and Hierarchical Structures

Right across the street from where I am recording this is a Roman Catholic Church, where ministers are called priests and referred to as fathers. This directly violates Christ's commandment not to call any man on Earth your father. That, by itself, signals to me that it is not Christian. Christianity is based on teaching obedience to what Christ commanded. He explicitly commanded us not to call any man on Earth father or rabbi and stated that Christ is our master and teacher. He is the head of the church, and we are all equal—whether we are apostles, elders, deacons, or simply individuals attending a house church. We all have one head: Christ.

In the Roman Catholic Church, there is a position known as Pontifex Maximus, one of the titles held by the Pope. This title, however, is not inherently Christian; in fact, there was no Pontifex Maximus during the time of the apostles. Even if such a position existed, it was not Peter who held it. The head of the Jerusalem Council was actually James, the brother of Christ. Therefore, if Peter became Pontifex Maximus after James was martyred, it would be too late for the church to be built on Peter as its foundation since James was the first leader of the Jerusalem Church, not Peter. Additionally, James was not referred to as Pontifex Maximus.

The office of Pontifex Maximus existed centuries before Christ established the church. In Roman religion, there was a high priest known as the Pontifex Maximus. This hierarchical structure, which included senators during the Republic, is reflected today in the Vatican, where we have a Pontifex Maximus (the Pope) and a Senate composed of Cardinals. Beneath the Cardinals are subordinate leaders called bishops, who oversee specific dioceses and their churches. Each church is required to pay a tax to the bishop, while one or more priests serve local churches.

This is a pyramid structure, and none of these offices existed in the house churches that Peter, Paul, and Apollos founded. In those house churches, there were simply elders and deacons; there was no overseer over multiple house churches. Such positions did not arise until the second century when these so-called Church Fathers began asserting authority and demanding taxes from various churches under their jurisdiction. These roles were artificial, not appointed by the apostles, as these bishops claimed their territories from which they taxed the churches below them.

By the 11th century, a significant event known as the Great Schism had occurred, dividing the Roman Catholic Church and the Eastern Orthodox Church. This schism was primarily caused by the Bishop of Rome claiming a position of authority over all other bishops, a claim that the Eastern Orthodox Church rejected. The origin of this tradition dates back to 606 AD when the Byzantine emperor bestowed the title of "overseer of all bishops" upon the Bishop of Rome. Four hundred years later, the Great Schism occurred when Eastern bishops refused to submit to the authority of the Roman bishop. In contrast, bishops in the West, now known as cardinals, acknowledged the authority of the Pope, also known as the Pontifex Maximus.

This is the history of the church, and it is not open for debate; these events truly occurred. Given this, we ought not only to fire the pastor but also to dismiss the priests, bishops, Cardinals, and the Pope, urging them to find legitimate employment and support themselves rather than residing in extravagant palaces built with the contributions of the poor, originally intended to assist widows and orphans.

Church Fathers and the Authority of Scripture

Throughout the history of the church, the authentic church is depicted as hidden in the wilderness, as mentioned in Revelation 12. When reading a church history book — and I have read several — keep in mind that you are examining a church that has its Church Fathers, bishops, Cardinals, and Pope. Meanwhile, the true church was concealed, living in caves and secretly traveling across Europe as missionaries, distributing scripture during times when possessing scripture in one's

language was forbidden. Those caught doing so could face the Inquisition, torture, or even martyrdom at the hands of the institutional church described in history.

These men are referred to as Church Fathers because their influence began when they, like wolves in sheep's clothing, appeared in history, claiming authority over the faith and imposing taxes on local house churches, amassing wealth for themselves.

So, everyone who followed in their footsteps—calling themselves bishops, cardinals, and popes—rests their authority on the authority of the church fathers. It is a house of cards. The church fathers did not possess any true authority; they asserted authority, granted it to themselves, and aimed to make other men their disciples. We have a vast amount of their writing—some say it exceeds one million pages. Within these works, various discussions occur, and these church fathers often disagree with one another. They taught different doctrines and held contrasting beliefs.

The Roman Catholic Church claims that these writings are harmonious and promotes this idea in its schools, presenting selected quotes to its laypeople in churches. Roman Catholics are presented with a carefully curated set of quotes to create a false sense of unity within the Church Fathers' writings. In reality, they contradicted each other.

Dr. Martin Luther, at the Diet of Worms, pointed out that the church fathers, councils, and popes contradicted each other. Because of this, it is impossible to follow these men, as they all say different things, teach different doctrines and contradict one another. This is the state of things; it is the truth. Following the church fathers requires you to choose which one you will submit to, as they do not agree with each other.

Therefore, I encourage you to build your faith on the solid rock of the Bible. The Bible is in harmony; it is unified and can withstand the criticisms of the entire world.

If you are following authorities that emerged after the apostles wrote the New Testament, you are following false shepherds. Anyone who claims a position of authority over your faith is a false shepherd. I want to highlight the same obvious truth that Martin Luther pointed out at the Diet of Worms, but this time, I am directing it toward evangelicals.

If you say, "I am a Baptist," that does not convey much. Baptists disagree among themselves on nearly every aspect of doctrine taught within the Baptist Church. Claiming to be a Baptist does not clearly define your beliefs. There are Baptists who are Calvinists and those who reject Calvinism. There are Baptists who hold one view and others who contradict it across the entire spectrum of Baptist teaching.

Identifying as a Seventh-day Adventist doesn't accurately convey your beliefs to me. There are liberal Seventh-day Adventists who often disregard the traditional teachings of the church and hold differing views on salvation than the conservatives within the Adventist community. Some Seventh-day Adventists are quite evangelical, while others are more conservative and view the evangelical members as apostates.

Simply stating, “I am a Seventh-day Adventist,” fails to clarify your beliefs. Some followers uphold the investigative judgment, while others have moved away from it. This distinction significantly alters the understanding of salvation between these two groups. So, do you align yourself with Ellen G. White's teachings or with a contemporary evangelist who has diverged from her principles? Do you believe that only vegan Sabbath keepers will receive God's seal during a Sunday law? Or do you find that notion absurd?

This same issue can be seen when someone claims to belong to any organized church. Each church contains vastly different beliefs within its ranks. This is the issue Martin Luther highlighted at the Diet of Worms. Which type of Roman Catholic are you? There are dozens of variations of Roman Catholicism, with sharp disagreements within them.

Martin Luther, at the Diet of Worms, stated that the church fathers, councils, and popes contradicted each other. I suggest that regardless of the church—be it Baptist, Seventh-Day Adventist, or any other denomination—there are contradictions in virtually every single doctrine, or at least in some core tenets of that faith. This means that you must choose which church fathers within your institutional church you wish to believe in and follow as disciples.

Departure from Biblical Church Patterns

What I am sharing today is not the pattern that was laid down at the foundation of the Church. We are not meant to be disciples of any man, nor should we refer to any man as our rabbi or father. I do not care what the church fathers wrote; they hold no significance for me. I do not read about church fathers in scripture; I read about apostles, prophets, evangelists, and teachers, but not about church fathers who were bishops over regions of house churches. That office did not exist.

The priest conducting a mass did not exist, nor did a Senate or a group of Cardinals in the Vatican. These things are not found in scripture. Additionally, Peter was certainly not the head of the Jerusalem Church; that role belonged to James. The only thing the Council at Jerusalem commanded the Gentile churches was not to eat anything strangled or with blood and not to commit fornication. It was amazingly simple; they provided just a few instructions in Acts 15: if you eat meat, ensure that it has been properly bled, and do not commit fornication.

The Jerusalem Council and House Church Autonomy

That was all the instruction that James, Peter, and the apostles provided during the Jerusalem Council. They respected the autonomy of the house churches and refrained from imposing authority over their faith. They recognized that Christ was the head of the church, present among them and leading them. There was no need for a bishop, cardinal, or pope. Jesus was in their midst, and He was the head of the church, providing gifts through the Holy Spirit, which the church was to exercise during their gatherings in a house setting.

Participation should be expected from everyone, not just a single person giving a sermon. If your offerings support individuals who do not have jobs and are engaged in self-appointed work based

on tradition—not outlined in Scripture, such as giving sermons or conducting masses—then these individuals should seek employment and provide for themselves. They are walking disorderly.

Establishing House Churches and Supporting Missionaries

I suggest starting a house church. Appoint a deacon to handle the offerings. Ensure that your deacon is trustworthy and can provide an account of every penny received. It is important to demonstrate that these offerings are being used for good works, such as helping widows and orphans within the church.

If you wish to support anyone laboring for the gospel, consider supporting missionaries. These are the individuals who were supported during the time the New Testament was written; we refer to them as missionaries today, while they were referred to as evangelists in the New Testament. They traveled from place to place to teach the gospel. Ensure that your missionary is teaching the true gospel: that Christ died for our sins according to Scripture, was buried, and rose again on the third day. Jesus' death atones for our sins, and to receive forgiveness, we must repent and be baptized. Be aware that there are missionaries who focus on teaching a different gospel. Do not send offerings to just anyone calling themselves a missionary. Learn about their principal foundational doctrines. Mormon missionaries began an in-home visit by presenting an evangelical-like gospel, then shifted topics and became completely focused on Joseph Smith. There is a Calvinist missionary society that has thousands of missionaries who focus on indoctrinating with TULIP rather than the gospel.

The Gospel and Baptism

To be saved, one must hear the gospel, believe it, turn from their sins, trust God, and be baptized in the name of the Father, Son, and Holy Spirit. Through this process, our sins are forgiven, and we are justified, sanctified, and washed in the name of Jesus and by the power of the Holy Spirit at the time of baptism. If you support a missionary, be sure this is the gospel he is teaching and that it is not merely an introduction to a complex religious system in order to join an institutional church.

New Testament Church Structure and Practices

After baptism, that person should be added to the church. The churches of the New Testament era were house churches, with the only officers being an elder and a deacon. The elder was responsible for guarding against heretics and ensuring that false teachers were not let into the house. The deacon was responsible for collecting offerings and distributing them to widows, orphans, and those in need during times of emergency. The elder and deacon did not keep any of the offerings for themselves. Only deceitful teachers claimed that the offerings were meant for their own use.

The contributions gathered and utilized for charitable purposes were regarded as the fruits of every individual, regardless of the amount they gave. Some enslaved individuals, despite being unable to provide monetary support, were equally considered as bearing fruit.

The early church was straightforward, and what we see in modern institutional churches often resembles a departure from that simplicity. Some individuals may claim to be apostles when, in fact, they are not. Likewise, institutions claim to be churches that are not the church—these are counterfeits.

Discernment and Separation from False Teachings

We are not here to judge or condemn; we will let Jesus sort it all out. There are true children of God within all these institutional churches who are unaware of the truths you have been learning. This is supported by the message "Come out of her, my people," which indicates that God has people inside Babylon. We are not condemning institutional churches or determining who is saved and who is lost. In some cases, both the saved and the lost will grow together until the harvest, at which point the angels will separate them.

If you understand these principles and have received the call to set yourself apart, you should follow Christ and establish a house church. Choose an elder who is skilled in teaching, capable of recognizing heresies, and courageous enough to stand against them. A good shepherd will safeguard the congregation and address anyone spreading false teachings, informing them that they will not be accepted into the house again unless they cease their heretical teachings.

Moreover, appoint a deacon who can distribute offerings on a weekly basis, particularly to those in need within your house church. Encourage every man in your house church to have a job, to refrain from walking disorderly, and to take care of their own family and financial responsibilities.

Financial Responsibility and Protecting Against Heresy

It is essential not to be a burden to the church or to take advantage of offerings intended for those in need. Unfortunately, many institutional churches will not take this step, and they often continue to support pastors from funds intended for orphans and widows. A pastor in that situation should be ashamed for taking money that rightfully belongs to those who are vulnerable.

It is the duty of the elder, who occupies a role similar to that of a pastor, to safeguard the congregation from false teachings. But what should you do if your pastor turns out to be a heretic? Ultimately, you must trust in Christ for guidance, provided you adhere to His commandments. The Bible explicitly tells us not to sit under the teachings of false prophets or listen to their doctrines. We are cautioned to be mindful of their doctrines since even a small portion of leaven can leaven the entire batch of bread.

If you are part of a house church with a faithful elder, you will have someone watching over you to ensure that heresy does not creep in. If not, it becomes your responsibility to adhere to Christ's commandments. He is the Good Shepherd, and we should follow Him. We cannot make excuses for following a false prophet instead of Christ, regardless of how convinced we may be toward a pastor's sermons.

Personal Responsibility and Financial Integrity

If you are attending an institutional church where the pastor may be preaching heretical teachings, you have only yourself to blame for staying. No one is forcing you to attend that church; it is a choice you make willingly. Your attendance is not for God's sake; He commanded us not to listen to false prophets.

What if your pastor is faithful in his teachings but is living off the funds meant for widows and orphans? Even if his sermons are solid, if he is not supporting his own family by finding work, he is worse than an unbeliever. This practice resembles the vow of poverty taken by monks or friars. A pastor should not depend on the church funds but should work to provide for his own needs.

Offerings are intended to support widows, orphans, and those facing crises—much like those who were in need during the famine in Jerusalem. If you are giving your money to wealthy individuals instead of the needy, you are going against Christ's commandment to give to the poor. Scripture is clear: your contributions should not go to wealthy men but should instead help those in need.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Good Works in First Century House Churches

By David Michael Curtis

"Good Works in First-Century House Churches" by David Michael Curtis examines the practices of early Christian house churches and contrasts them with modern institutional churches, particularly in terms of financial offerings and community support.

Here's a breakdown of the key points from the document:

- **Early House Church Structure:** The document describes how early Christians gathered in homes for worship, shared meals (known as love feasts), read scripture, prayed, and made collective offerings. These offerings were used to support individuals in need within the community, including widows, orphans, and those facing hardship. There was a strong emphasis on mutual support and ensuring no one lacked necessities.
- **Financial Contributions:** Offerings were made based on each person's ability. Those with less gave modestly, while those with more helped cover shortfalls. These collected funds were used for acts of kindness and good works within the community. This is contrasted with the Old Testament practice of tithing, which the author argues was a tax specific to the Levitical priesthood and not applicable to modern Christians.
- **Community Support:** Early house churches operated as close-knit communities where members supported one another in times of need. This included providing for those who were sick, imprisoned, or otherwise unable to provide for themselves. The document emphasizes the love and support within these early communities.
- **Critique of Modern Institutional Churches:** David Michael Curtis critiques modern churches for often prioritizing building projects, mortgages, and staff salaries over serving the poor and the needy. He argues that offerings should primarily be used for charitable purposes and to support those in need rather than funding infrastructure or administrative costs.
- **Emphasis on Good Works:** The document emphasizes that the purpose of offerings in the early church was to perform good works, such as caring for widows, orphans, and the homeless. It contrasts this with modern churches that may focus more on maintaining buildings and programs.
- **House Churches as an Ideal:** The author advocates for a return to the house church model, where communities are more closely knit, and resources are directly utilized to support

those in need. He suggests that this model aligns more closely with Christ's teachings on caring for the poor and the needy.

- **Paul's Example:** The document references Paul's example of working to support himself and encouraging others to do the same. It also mentions instances where Paul received support from certain churches while others neglected him in times of need.
- **False Prophets and Greed:** The author warns against greed and false prophets who preach for personal financial gain. He suggests that churches focused on maintaining buildings and paying large salaries may be neglecting their true purpose of serving the needy.

In essence, the document advocates for the idea that Christian communities should prioritize assisting those in need and that the house church model is a more effective means of achieving this than modern institutional churches.

Dear friends,

The Importance of Good Works and House Churches

In today's letter, we will discuss the importance of good works. I want to begin by emphasizing that if you are not part of a house church and are living on a low income, you are at a disadvantage when it comes to participating in good works.

The Ideal Structure of a House Church

Let me describe how things should ideally be within a house church. Believers gather together to break bread, remembering that Christ died for their sins, as recorded in Scripture. They edify and encourage one another, visit and converse, take turns reading Scripture, pray together, sing, and then share a meal, often referred to as the love feast.

Financial Contributions and Collective Good Works

Everyone who attends the house church contributes an offering, as the Lord had prospered them. Those on low incomes can give modestly, like the widow who could only afford to contribute two mites, while others who are wealthier can help cover any shortfall. Together, the collective funds gathered from everyone in the house church are used to perform acts of kindness and good works.

Biblical Examples of Collective Offerings

This practice is illustrated in the Bible, where Paul collected offerings during a famine in Jerusalem to help the church that was suffering from the crisis. This collection took place on the first day of the week when everyone would set aside an offering as God had prospered them. When they gathered together in a house, they would present their offerings, which were always used for good works, ensuring that no one faced lack and everyone had what they needed.

Community Support and Love in Early House Churches

In a functioning house church, individuals didn't have to worry about emergencies or crises. The house church community supported one another, ensuring that no one went hungry or faced difficulties alone. Jesus said, "You will know them by their love for one another," and that love was evident in the house churches that the apostles started.

Diversity and Equality in Early Church Gatherings

These gatherings were diverse, consisting of both poor and wealthy individuals, but it didn't matter who was who. Everyone gave according to their means, which meant no one lacked anything. When there was an abundance, that surplus was used to help other house churches in need due to troubles like famine.

Contrasting Modern Institutional Church Practices

In contrast, modern practices in institutional churches often leave individuals to fend for themselves. Each person is responsible for facing their crises. If you are wealthy, the focus may shift to accumulating more possessions or saving for retirement while still managing your challenges alone.

Early Church Community and Support for the Needy

In the early church, however, everyone was part of a community—a family where no one lacked what they needed. Many early church members were slaves who had no income, and their masters often failed to provide for even their basic needs. Jesus taught that if you have two shirts, you should give one to someone who has none, illustrating the necessity of supporting one another. Wealthy Christians in the early church would help their fellow believers, including slave Christians, fulfill their needs through community offerings collected on the first day of the week in the house church.

Collective Contribution and Recognition in House Churches

The good deeds of the house church were attributed to all its members, which meant that everyone, regardless of their income, was seen as contributing to the work of good. The church functioned as a single community—a body of believers where everyone was recognized for their collective good works.

The Purpose of Weekly Offerings in Early Churches

The weekly offerings collected were primarily used to support widows who had lost their husbands and had no earthly support, as well as orphans—the fatherless children who lacked anyone to care for them. The primary purpose of the weekly offering in the house church was to take place on the first day of the week. It aimed to care for widows, orphans, and anyone within the church who had needs.

Paul's Example and Encouragement to Work and Provide

Paul set an example by working to earn his living and consistently encouraged the men in the house churches to follow his lead. He advised them to work and provide for themselves, urging even those who had previously been involved in theft to find employment so that they could contribute to others.

Contrasting Modern Church Spending Practices

In contrast, let's examine current practices in institutional churches. For instance, Calvary Baptist Church in Arcadia, FL, recently sold a large plot of land to the Wawa Gas Company, which constructed a gas station on Highway 70. The church used the money from this sale to construct a

large parking lot and new buildings, which are currently under construction. This is where the weekly offerings are being directed—towards parking lots, buildings, and church programs.

Wealth, Offerings, and Neglect of the Needy

In another case, a Baptist family here owns the largest house in DeSoto County, along with a significant amount of land. Their wealth was given to them through offerings made to a local, independent Baptist Church. These offerings are directed towards paying off the church mortgage, meeting legally required insurance, funding various church programs, covering utility bills, and supporting the pastor and his family, allowing them to live in luxury. They purchased the land about three years ago and have since built a massive home.

The Reality of Homelessness and Neglect

Meanwhile, there are homeless people in Arcadia who are being neglected. They are living in dirty clothes and lack even necessities, such as water. One homeless man told me, "If you have water, you have everything. If you have no water, you have nothing." He truly understands the hardship of going without essential resources. Yet, the affluent Baptist family continues to live in complete comfort, largely supported by offerings collected at the church.

Tithing: Old Testament vs. New Testament

Many churches teach that one must tithe. But is tithing biblical? It depends on whether you reference the Old Testament or the New Testament. In the Old Testament, Abraham gave a tithe to Melchizedek after the War of the Kings as a form of tax. After the Mount Sinai Covenant was established, the twelve tribes of Israel were given land. At the same time, the Levites were set apart for service in the sanctuary and did not receive an inheritance of land. The other tribes were required to pay a tithe—10% of their harvest—to support the Levitical priests.

Tithing in the Modern Context

Since 70 AD, there has been no temple in Jerusalem, no Levitical priests, and no tribe of Levi to whom one can pay a tithe. The tithe served as a tax intended to fund the Levitical priests. The absence of Levitical priests indicates that no tax is owed to them. Furthermore, only Israelites were obligated to pay the temple tax.

Free Offerings vs. Tithing in Early Christianity

A minister is not a Levite priest—we are not one of the tribes of Israel. Therefore, we are not required to give a tithe of our income to them. This practice was part of the old covenant. In modern times, since the founding of the church, Christians have continued to gather in homes for worship. Instead of a tithe, they gave free offerings. These offerings were not used to buy land, build parking lots, pay for cathedral mortgages, or cover insurance costs. Instead, they were used to support

widows, orphans, and slaves who had no income. The money helped with good works, providing food, clothing, and essentials for those in prison.

Support for Imprisoned Believers in Early Christianity

In the first century, if someone was imprisoned, the prison did not provide for their daily needs. If friends or family did not supply food, the prisoner would go hungry. The Roman government offered no food to those incarcerated. The Apostle Paul often found himself in prison, and of all the churches he founded, the only one that sent him an offering to help feed him was the Philippian church. The others refused to help him. In one of his letters, Paul mentioned needing a coat that he had left behind at one of the house churches, highlighting that he was cold in prison. Likewise, William Tyndale, in the 16th century, wrote from prison that he was in need of a coat and was constantly cold. The church in Corinth—a wealthy congregation—neglected to visit Paul or send money for food or even a coat. The Philippians, however, came to his aid by sending someone with money to help him.

The True Purpose of Offerings

This is what offerings were meant for: to do good deeds, not to build parking lots, buildings, or luxurious houses for ministers. If you are not part of a house church and are living in a low-income situation, you may feel limited in your ability to do good work. I can relate to this struggle. I want to contribute positively, but I have to find creative ways to do so because I lack a community of others to share in funding good deeds.

Modern Church Buildings and Neglect of the Poor

Here in Arcadia, countless church buildings sit mostly empty every Sunday. Some may gather a dozen people at most, and they do give offerings—perhaps they consider these to be tithes. However, that money is typically used to pay mortgage loans, cover insurance, and replace roofs, leaving the church largely inactive in its support of the poor in DeSoto County. Imagine if all of these church buildings were sold and the proceeds were used to help the poor in our community. There would be sufficient funds to provide housing for every homeless person in this area. Which do you think aligns more with Christ's teachings: giving to support a building or using offerings to help widows, orphans, and the homeless?

Complicity in False Doctrine and Church Buildings

If you are attending an institutional church and giving your offerings, believing they are tithes, but the minister is delivering flawed teachings, you become complicit in that false doctrine. If he is teaching another gospel or promoting another Jesus, and you support him financially, you share in his errors. Contributing money to support a church building—what some refer to as the House of God—is rooted in an Old Testament concept. The House of God was the temple in Jerusalem, and a tax was collected specifically for it. A church building today is not the House of God. You can

gather with others in your home. There is no need for a large building, a bank loan, special insurance, or parking lots.

Financial Resources and Supporting Ministry

It's important to evaluate how we allocate our financial resources within the church. While we shouldn't feel pressured to give excessive amounts of money to a pastor so he can purchase a large piece of land and build an extravagant house for his family, we also need to recognize the significance of supporting the ministry. After all, a laborer is worthy of his hire.

The Proper Use of Church Funds

However, the funds contributed shouldn't primarily enrich a 'pastor.' Instead, they should facilitate the spread of the gospel through the work of evangelists. Those who traveled received financial support, while elders who were stationary in the same city did not receive large sums of money. It's essential to note that the terms 'elder,' 'bishop,' and 'pastor' refer to the same office.

The elder, bishop, or pastor was required to work and make an income just like any other church member. The donations were not meant to provide the pastor with a salary or help with his home loan. It was anticipated that the pastor would be employed and support himself, just as all other members did.

Contributions were intended to assist traveling evangelists or those who had been imprisoned. However, anyone residing in a particular town and attending a single church was expected to be employed and provide for themselves. The donations were intended for widows and orphaned children, not for men who were capable of working and supporting themselves, like a pastor.

The Original Purpose of Offerings

In certain denominations, such as Eastern Orthodoxy and Roman Catholicism, bishops often reside in mansions or palaces. However, that is not the purpose for which offerings were intended. Offerings were intended to support essential needs—helping widows, orphans, and those lacking necessities such as clothing and food. Jesus specifically taught us to visit the sick and those in prison and to provide for them.

Collective Fruit Bearing Through Good Works

The purpose of the offerings was to do good works. In early house churches, regardless of a person's financial status—whether they were slaves or wealthy contributors—everyone was considered to be bearing fruit in God's eyes. Paul wrote to one house church, encouraging them to assist him during his imprisonment, stating that this would allow them to bear fruit.

Communal Support and Self-Sufficiency

When offerings are utilized to support people in need—such as widows, orphans, and people experiencing homelessness—that is truly bearing fruit. This was a communal effort, taking place on the first day of the week when the church would gather in a home to collect offerings. These offerings were intended to ensure that no one went without, especially in times of emergency. The church was self-sufficient, providing for its members without relying on the Roman government for support. There was no social safety net. If the church did not support widows, they would go hungry.

Modern Churches and Neglect of Community Needs

In contrast, many modern churches often collect tithes and offerings that primarily serve to maintain buildings, pay off mortgages, or fund church programs. Meanwhile, the poor and needy in the community are overlooked. The church building may be thriving, but the homeless are still going hungry and lack basic resources like water and shelter. It's a troubling reality that while we dress in our best clothes and attend beautiful church buildings, we might be neglecting those in real need, much like the church in Corinth ignored Paul while he was imprisoned.

Independent Churches and Potential for Greed

Many evangelical churches are independent and do not report to a larger governing body. This autonomy means that all incoming contributions remain within that local church. If a minister operates in an independent church with a modest congregation, they may benefit significantly from the tithes collected.

Signs of False Prophets and Proper Use of Church Funds

One sign of a false prophet is the motivation of greed—preaching for selfish financial gain. Suppose an institutional church does not share its resources beyond its walls and is solely focused on maintaining its physical structure, paying for insurance, and covering the salaries of its pastors. In that case, it can lead to a pastor and their family living comfortably, potentially even owning the largest house in the county. The Port Charlotte Independent Baptist church has only a couple hundred families attending, and their collective tithe has helped its minister essentially build a mansion for his family.

Advocating for House Churches and Collective Good Works

I suggest that we meet in houses and collect offerings, using those offerings to perform good works. The good deeds carried out by the house church should be ascribed to everyone in the group, whether they contributed just two mites, like the widow at the temple, or thousands of dollars. In heaven's eyes, everyone is considered to be producing good fruit by doing good, loving one another, visiting the sick, visiting those in prison, and caring for one another.

The Benefits of House Church Community

Imagine having a house church where you didn't need a retirement fund. When the time came, and you were no longer able to work, your house church would ensure all your needs were met. Picture having 30 or 35 people gathering in a home each week. For years, you supported the poor within your house church, and then, when you grew older and could no longer work, your house church would be there for you, taking care of your needs.

Living Without Worry in a House Church

What if you could live out the teachings of Jesus Christ without worrying about tomorrow? What if you didn't need to store up treasures on Earth for retirement? Instead of building bigger barns to hoard wealth for retirement, you could truly follow Christ's teachings, trusting that you wouldn't need to accumulate material wealth.

The House Church as the Ideal Model

I propose that the only way to fulfill Christ's commandments regarding money is through a house church. In an institutional church, it is every man for himself. The poor and the wealthy are left to fend for themselves; they are told they need bigger barns and to invest in the stock market for retirement.

Practical Application of House Church Principles

Let me explain how this works:

First, we follow Christ's commandment to sell all that we have and give it to the poor. Yes, this commandment is to be taken seriously, just as the early church did. Next, Paul taught that every man in the house church should have a job and take care of his household, as well as his widows. He stated that anyone who does not work should not eat. If a member of the house church refuses to work, the church should let him go hungry to encourage him to find a job.

Roles and Responsibilities in the House Church

Thus, every man is expected to have a job to support his family, including extended family members such as widows. Once he is supported, he should give offerings to the church in accordance with how God has prospered him. Some may prosper and be able to give more, while others, such as slaves with no income, may not be able to contribute financially. However, the house church would still meet the needs of those individuals so they would not go hungry; they might be working, but they weren't getting paid for their labor.

Common Sense and Community Living in Early Churches

The early church employed common sense—every person was to work, take care of their family, and live in their own home. They met from house to house, indicating that even those who had sold their houses and lands still had a place to live. They were not practicing communal living; everyone owned their own houses and had their jobs. When they gathered in a house, they were the church. The term "church" refers to the group of people who assemble, not the building itself.

The Purpose of Abundance in House Church Gatherings

As God prospered them, the abundance collected each week during the house church meetings was used for good works, with a priority on supporting widows and orphans.

Contrast modern giving practices: instead of using offerings exclusively for people with low incomes to do good works, the collected money is deposited into the minister's bank account, which in some cases may already contain millions of dollars.

Seventh-Day Adventists

Among Seventh-day Adventists, the local church is not autonomous; rather, it is structured like a pyramid with the General Conference at the top. Each minister, regardless of the size of the congregation, receives the same salary. The Seventh-day Adventist Church owns hospitals, schools, universities, and church buildings. The money collected from church members is known as a tithe. This structure prevents any minister from becoming wealthy, which is commendable. However, it deviates from the scriptural pattern where each house church is autonomous and is responsible for appointing its own elder and deacon. An elder, or pastor, holds the same office. The Apostle Paul instructs that this elder should have a job to provide for his own needs and his family. From his surplus, just like everyone else, he should give an offering on the first day of the week. These offerings are intended to support widows, orphans, and those experiencing poverty.

Instead of building churches, schools, universities, and hospitals, it is entirely possible to meet in homes for church and to homeschool children. Online classes can also be an option. Seventh-day Adventist hospitals are not sanitariums like the ones founded by Kellogg; they practice medicine in the same manner as any other hospital.

I suggest that these institutional churches, schools, universities, hospitals, and printing houses are business-oriented and, when practical, are used to introduce Seventh-day Adventist doctrines to outsiders. If you are giving a tenth of your income to support this pyramid structure, then you are consenting to its prophets and doctrines, and you are united with them.

I encourage you to return to the simplicity that is in Christ. Consider starting a house church and taking collections exclusively for the purpose of doing good works, which will be counted as the fruit of your faith.

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The Ten Commandments Have NOT Always Existed in Eternity Past.

Exodus 31:18; 34:28; Deuteronomy 4:13; 5:2-3; 9:9; Romans 5:13-14; 4:15; 2:12-13; Galatians 3:17; Deuteronomy 5:2-3; Galatians 3:16-19; Exodus 20:1-2; Deuteronomy 5:15,15,22,15,22,15; Matthew 5:18; Deuteronomy 5:32,15; Mark 2:27; Matthew 22:30; Mark 12:25; Matthew 22:30; Mark 12:25; Matthew 22:30; Mark 12:25; Matthew 22:30; Mark 12:25; Genesis 1:14; Revelation 21:23-25

The Ten Commandments are the Old Covenant, which has been Abolished.

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The Sabbath is the Seal of the Mt. Sinai Covenant.

Matthew 15:3,6,9; Deuteronomy 5; Exodus 20:8-11,1-3; Deuteronomy 5:12-15,22,22; Matthew 5:18; Deuteronomy 5:32; Exodus 31:12-18; 35:2-3; Numbers 15:32-36; Exodus

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Keeping the Sabbath, the Mt. Sinai Seal, Makes You a debtor to do the Whole Law.

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Man is not Justified by the Law of Moses.

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Romans 4:6; Jeremiah 23:6; John 8:46; Matthew 27:19; Mark 15:14; Luke 23:4,14-15; John 18:38; 19:4,6; Matthew 27:24; 1 Peter 3:18; Hebrews 7:26; 1 Peter 1:19; 2:22; Isaiah 53:9; 2 Corinthians 5:21; Hebrews 4:15; 7:27; 1 John 3:5; 2:1

Not Our Own Righteousness.

Isaiah 56:1; Ezekiel 16:14; Romans 1:17; Isaiah 54:17; Romans 4:13; 9:30; 10:6; 3:21-22; 1 Corinthians 1:30; 2 Corinthians 5:21; Romans 10:4; Jeremiah 23:6; Daniel 9:24; Romans 5:17; Isaiah 5:16; Romans 4:13,5,11,24; Isaiah 61:10; Psalm 89:16; Philippians 3:9; Isaiah 45:24-25; Matthew 6:33; Romans 9:30; 4:6; 10:3; 9:32; 10:3; 4:9,22; Philippians 3:7-9

Under the New Covenant, there is a New Law.

Hebrews 7:11-12,18-19; 9:9-10; 8:8-9; Romans 4:13,16; Galatians 3:18; James 2:8-9,12; John 12:48; James 2:12; Matthew 25:31-46; Romans 3:31; 13:9-10; Galatians 5:13-14,22-23

The Great Commission, Teach Christ's Commandments.

Matthew 28:18-20; 1 John 3:23; John 6:29; 14:15; 13:34-35; 14:11; Matthew 23:9; 5:16,45,16,21-24; Luke 12:58-59; 14:31-32; 19:8-10; Matthew 5:27-30; 7:13,17; 23:25-28; 26:41; Mark 8:34; 9:41,43; Luke 3:8; 8:15; 13:3,5; 15:11-32; 24:47; John 3:6; Matthew 5:31-32; 19:8-9; Mark 10:5-12; Luke 16:18; Matthew 6:16-18; 5:33-37; 23:16-24; 6:14-15; 5:38-39; Mark 11:25; Luke 6:36-37; 17:3-4; Matthew 5:40-41; 27:32; 5:42-48; 6:1-4; Mark 14:7; Luke 11:41; 18:22; Matthew 6:5-13; 21:22; John 14:13; Matthew 6:19-25,31-34; 7:1-6; 10:14; Mark 6:11; Luke 9:5; Matthew 7:7-11; John 16:23-24; Matthew 7:12-20; Luke 6:26; Matthew 7:21-23; 24:24; 7:24-27; 10:7-39; 16:24; 18:6-14; 22:21; 15:16-20; 22:34-40; Mark 9:38-39; 11:22; Matthew 18:15-22; 19:16-19; 20:25-28; 24:42-51; 25:34-46; Luke 12:12-31; John 7:24; 14:23-24; 15:2,4-12,14,17

Believe on the Lord Jesus Christ.

1 John 3:23; John 6:29; Acts 16:31; 1 Timothy 1:15; Acts 2:38-39; 4:12; 8:37; 11:13-14; 13:38-39; 15:11; Isaiah 45:22; Habakkuk 2:4; Mark 16:16; John 1:12-13; 3:15-16,36; 6:40,47; 7:37-38; 11:25-26; 20:31; Romans 5:1-2; 10:9-13; Galatians 3:22,26; Ephesians 2:7-9; 1 John 5:10-13,1

Sanctified Through the Cross (Present Tense), Forever (Future Tense).

Hebrews 10:10; Revelation 12:11; 1 John 5:4; John 1:12-13; Acts 20:32; 26:18; Romans 15:16; 1 Corinthians 1:2,30; 6:11; 7:14; Ephesians 5:26; 1 Thessalonians 4:3-4; 5:23; 2 Thessalonians 2:13; 1 Timothy 4:5; 2 Timothy 2:21; Hebrews 2:11; 9:13; 10:10,14,29; 13:12; 1 Peter 1:2; 3:15; Jude 1; Revelation 22:11

Believer's PAST Sins Are Forgiven, Believer's FUTURE Sins Are Not "Imputed."

Romans 4:4-8; 2 Corinthians 5:17-21; Isaiah 54:9-10; 1 Corinthians 13:4-5; 1 John 4:7-8; Isaiah 55:1-3; 53:10-12; Philemon 18-19; 1 Peter 2:24; 3:18; 1 John 1:7-9; 2:12; Acts 10:43; 13:38-39; 3:19; Colossians 1:14; 2:13-14; Daniel 9:9; Ephesians 1:6-8; 2:4-9; Exodus 34:6-7; Hebrews 1:3; 10:17; 8:12; 9:12,14; Isaiah 1:18; 33:24; 43:25; 44:22; 55:6-11; Jeremiah 31:34; 33:8; 50:20; Jonah 4:2; Leviticus 16:30; Romans 5:11; Luke 1:77; 24:47; Matthew 1:21; Micah 7:18-19; Nehemiah 9:17; Psalm 103:2-4,12,7-8; 32:1; 51:1,9-13; 65:3; 86:15-16,5; Revelation 1:5; 7:14; Romans 11:26-27; 5:20; Zechariah 13:1

Sins that will Result in Being Outside the City of God.

Luke 12:47-48; 1 John 5:16-17; Mark 1:15; Luke 24:47; 1 John 1:9; Luke 18:13-14; 1 John 5:16-17; Ephesians 5:3-6; 1 Corinthians 6:9-10; Galatians 5:19-21; Ephesians 2:2-3; Revelation 21:8; 22:15; Colossians 3:5-6; Romans 1:28-32; 1 Timothy 1:9-10; 1 Corinthians 6:11; 12:2; Titus 3:3-6; 1 Peter 4:2-3; Romans 6:17-19; Ephesians 2:1-3; 1 John 2:1-2; 1:7

Who Do You Follow?

"WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK"
JESUS CHRIST



WHO DO YOU FOLLOW?

"GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM... TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU"
JESUS CHRIST



"I follow JOSEPH SMITH"



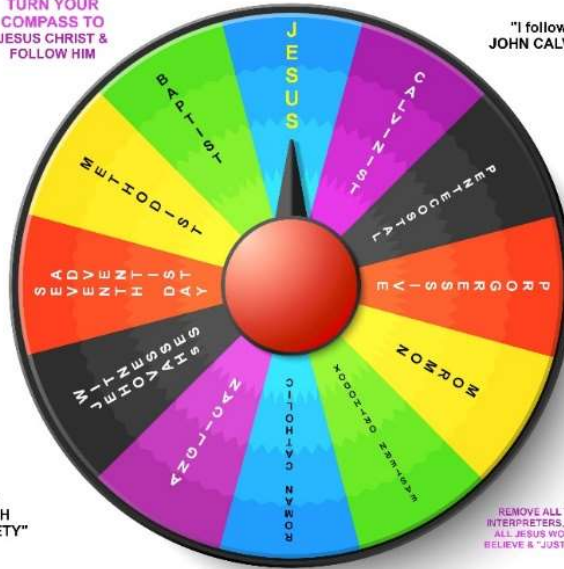
"I follow ELLEN G. WHITE"

"I follow THE WATCH TOWER SOCIETY"

"I follow THE POPE"

"FOLLOW ME," "I AM THE WAY" & "I AM THE TRUTH"
JESUS CHRIST

TURN YOUR COMPASS TO JESUS CHRIST & FOLLOW HIM



"I follow JOHN CALVIN"

"I follow St. AUGUSTINE"



"I follow KENNETH COPELAND"

"I follow BENNY HINN"

"I HAVE DECIDED TO FOLLOW JESUS, NO TURNING BACK!"
David Michael Curtis



"BUT BE NOT YE CALLED RABBI: FOR ONE IS YOUR MASTER, EVEN CHRIST; AND ALL YE ARE BRETHREN."
JESUS CHRIST

WHOSE DISCIPLE ARE YOU?

"I AM THE LIGHT OF THE WORLD"
JESUS CHRIST



"Be no more children, tossed to and fro, and carried about with every wind of doctrine"
THE APOSTLE PAUL